

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CHRONICLE

**Radical California.**—The people of California cast a majority well over 100,000 in favor of a constitutional amendment establishing the initiative and referendum and the recall, the latter extending to judges. An amendment providing for woman suffrage was adopted by a small majority. The endorsement of the recall amendment acquires special interest in view of President Taft's recent veto of the Arizona and New Mexico Statehood bill, because of this provision in the Arizona Constitution.

**Death of Justice Harlan.**—John Marshall Harlan, Associate Justice of the United States Supreme Court, died at his home in Washington, October 14, after an illness of only three days. He was the oldest member of the court in point of both age and service. He was in his seventy-ninth year and for more than thirty-three years he had sat on the Supreme Bench. Last spring Justice Harlan delivered his two famous dissenting opinions in the Standard Oil and the American Tobacco cases. While agreeing with his eight colleagues on the main issue, the illegality of the two trusts, he vehemently dissented from their dictum as to the rule of reason, his criticism of the court's decision commanding hardly less attention than the decision itself. It may be doubted if any man ever sat on the Supreme Court Bench whose judicial career answered more exactly to the conception of "a just and upright judge." The filling of the vacancy caused by the death of Justice Harlan gives President Taft within three years the appointment of five Associate Justices to the Supreme Court, besides naming the

Chief Justice. No such opportunity has come to any other President since Washington's day.

**Would Enjoin Postmaster.**—An action in equity was filed on October 13 in the United States Circuit Court by the *Review of Reviews* Company, against Postmaster-General Hitchcock and Postmaster Morgan, of New York, to restrain them from enforcing the new postal regulation for the forwarding of monthly and bi-weekly periodicals, on the ground that this rule constituted an unlawful discrimination. The new regulation complained of provided that, beginning September 1, 1911, periodicals classified as second class mail matter issued monthly, bi-weekly, or at longer intervals, be forwarded by fast freight instead of on regular mail trains in the territory known as the third contract section, which comprises the states of Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa and Missouri.

The *Review of Reviews* Company complained that this rule "wrongfully divides said second-class mail matter into two classes, and provides a much slower and inferior method of transportation for periodicals issued bi-weekly or at longer intervals than is furnished to periodical publications issued at intervals shorter than bi-weekly." A hearing on the application for a preliminary injunction was postponed by Judge Ward for one week.

**Columbus Day Celebrations.**—The Discoverer of America was honored on Columbus day throughout the Union, especially in those States where October 12 has been made a legal holiday. In the chief cities of the

country a parade, in which thousands took part, was the principal feature of the celebration. Thirty thousand marchers in Manhattan and Brooklyn did honor to the first official observance of the day in New York State. In Manhattan nearly twenty thousand men were in line, representing the regular army, the national guard, the Knights of Columbus, the Italian Societies and other organizations. Mayor Gaynor reviewed the parade in Manhattan, and Borough President Steers the parade in Brooklyn. The thirty thousand men who took part in the parade in Boston represented some three hundred organizations. The military included soldiers from forts, marines and bluejackets from the Navy yard and warships, the Ninth Infantry and the Ninth Regiment Veteran Association, the Boston School Cadets, and the Hibernians. The civil division was largely made up of Knights of Columbus, Holy Name Societies, and Italian organizations. The Mission Church of Roxbury had 1,800 men in the Holy Name section. Governor Foss reviewed the line from the State House, and Archbishop O'Connell from a stand in Tremont Street, near that of Mayor Fitzgerald. The celebration in Chicago, with an imposing historical pageant on the Lake front, was especially noteworthy.

**Cardinal Gibbons Memorial Hall.**—Cardinal Gibbons, on Columbus day, blessed the cornerstone of the new Cardinal Gibbons Memorial Hall, to be built in honor of his double jubilee at the Catholic University of America. The ceremony, which though brief, was very impressive, was witnessed by a vast concourse of Catholics. His Excellency, the Apostolic Delegate, a large number of the American Hierarchy and clergymen from all sections of the East participated in the ceremony. His Eminence, the Cardinal, was the central figure of the occasion. Archbishop Farley, of New York, paid an eloquent tribute to his Eminence for the many sacrifices he has made in behalf of the University, for his devotion to the cause of higher education and for his steadfastness in the darkest days of the institution. Addresses were also made by Rev. Dr. Charles Francis Aiken and Dr. Daniel W. Shea. The most striking moment of the ceremony was when the Cardinal rose to respond to the splendid tribute that had been paid to his career in the Church and in the State. "I cannot fail," he said, "to contrast that other day of more than 20 years ago, when the first cornerstone of this University was laid, with the bright sunshine that now confronts us. Rain fell in torrents that day. Now the skies are cloudless and we are deluged with sunshine. It suggests to me the words of Holy Scripture, which tell us they who sow in tears shall reap in joy." It was announced that the outlay for the completed building will be \$247,000. Already \$120,000 has been contributed.

**Latest Wireless Triumph.**—A wireless message has now been successfully sent across the Pacific, 6,000 miles

from the station at Hillcrest, San Francisco, to a new and powerful installation at Joi, on Kokushu Island, in the Japanese archipelago. In Argentina, a year ago, Marconi received messages from Nova Scotia and from Ireland, a distance approximately of 5,600 miles. Owing to more favorable conditions the best long-distance records have been made over the Pacific. Ships sailing between San Francisco and Melbourne have been able to communicate with Honolulu throughout the greater part of the journey. In November, 1909, the Korea, on her way to Japan sent messages to San Francisco from points 3,300 and 4,720 miles distant. The limit of the commercial range on the Atlantic has rarely exceeded 3,000 miles.

**Mexico.**—As the electors in Mexico are not expressly pledged to vote for any particular candidate for president or vice-president, every effort was put forth by the friends of the various candidates for the second office to secure the promise of votes in the electoral college for their favorites. Pino Suarez was the successful candidate.—General Reyes proposes to write a book, in which he will pillory Madero and others. Madero is of the opinion that Reyes ought to be expelled from the United States, because he is a trouble-breeder against a friendly power.—A Texas stockman has purchased sixty thousand acres of land in one parcel in northern Mexico as a cattle ranch. It is the largest sale in over a year.—The Government has been formally invited to take part in the Pan-Pacific Congress in Honolulu, next February, when questions of commerce, sea routes and mail matters will be discussed by representatives of all nations.—The number of rangers on the border between Texas and Mexico is to be increased in virtue of an arrangement between the Washington authorities and Texas. The rangers will be under the Governor of Texas, but the attendant expense will be met by the Federal Government. The purpose is to anticipate and check revolutionary activity and filibustering against Mexico. Would-be revolutionists are correspondingly depressed.

**Canada.**—Wet weather in the west has injured the crops greatly. Wheat inspection in Winnipeg shows a continual deterioration of grade. Much grain remaining unthreshed in the fields has sprouted, and more than is generally believed has not ripened and will not be cut.—A couple of mines in the Crow's Nest Pass are being worked on a very small scale. The Saskatchewan Department of Agriculture recommends all families to make timely provision of fuel, otherwise much suffering may occur.—Mr. Borden's cabinet has been sworn in. It is rather a composite affair. He has taken Mr. White, Minister of Finance, from amongst the revolting Liberals. Colonel Hughes, Minister of Militia, is a leader of the Orange Conservatives, and the representatives of the Province of Quebec are all Nationalists.



The old Conservatives are said to be dissatisfied, but it would have been hard for Mr. Borden to have acted otherwise, seeing that twenty of the Quebec Conservatives are Independent, that is, virtually Nationalists, and will be able to hamper the Government at pleasure and perhaps upset it. Altogether Mr. Borden's prospects of continuing in office do not seem very bright, and another election in a year or so is quite probable.—The Duke of Connaught, the new Governor-General, disembarked at Quebec on October 13.

**Great Britain.**—The result of the election in Kilmarnock Burghs surprised the Unionists. Reckoning on the dissatisfaction of the Young Scots with the bringing into the constituency of Mr. Gladstone, who had no claim on it, and on the presence of a Labor candidate, they hoped to win the election. To insure success the Unionist candidate spoke out on Home Rule. He was in favor of it for Scotland, but he would never consent to putting the tender Protestants of Ireland under the feet of Catholics. The consequence was a large falling off in the Unionist poll.—The approaching Royal visit to India occupies the attention of one section of the community. That of another is taken up with the Royal Commission on railway labor troubles. A permanent council has been appointed to adjust such disputes; but as, on the one hand, the companies and the leaders of the unions have taken very definite positions, and, on the other, the council is destitute of authority, it is not likely to be very efficient except as an instrument to convey the views of the Government.

**Ireland.**—In sending greeting to the inaugural meeting of the English Home Rule campaign, Mr. Redmond said: "Home Rule means not only self-government for Ireland, but a real union of the people of England, Scotland, Wales and Ireland in the cause of genuine liberty and democratic purposes in these countries." There are recent evidences that the measure will be stronger than that which Mr. Redmond agreed last year to accept. A few days before his election in North Tyrone, Mr. T. W. Russell said: "Before I left Dublin I had some notion of what the Bill will be, that it will not be a milk-and-water measure; and I tell you if the people of Ireland only stand firm and make it clear to the English nation that they want a strong, effective and thorough-going measure of self-government, they will get it. I hope to be present at the passing of the Bill and to strengthen it before it passes."—Adverting to the statement of an English politician that "the Irish were prepared to give up their religion for Home Rule," Cardinal Logue, preaching at the dedication of a new church in the Glenties, Donegal, said: "Had the Irish people given up their religion in the past, they would long since have had Home Rule, or, rather, they would have no need of it; they would have had full participation in the emoluments of the Empire. The brighter days that are

now dawning must come with the unclouded light of God's blessing brightening our morning, flashing on our noontide and shedding on the eve the glow of peace. The Irish people will not give up their religion for Home Rule or for aught else."—The Estates Commissioners report that in the last financial year they advanced in direct and indirect sales, under the Land Purchase Act of 1903, \$36,000,000, and that sales to the same amount are pending. The total advanced for sales since November, 1903, has reached \$205,000,000, and there were 2,830 evicted tenants reinstated under the Act at the expense of \$1,400,000. During last year \$200,000 were expended in restoring evicted tenants.

**Portugal.**—The publication by the Government of the first pension list of the clergy caused a tremendous scandal, for it was headed by the name of the secretary of his Excellency, the Most Reverend Antonio Mendes Bello, Patriarch of Lisbon, and contained the names of two other priests belonging to his household and known to be in his confidence. The three astonished priests were informed by the authorities that as they had sent in no formal renunciation of the pensions it was taken for granted that they wanted them. Another name on the list was that of the Rev. Eduardo Coelho Ferreira, an aged and venerable priest, who had been absent on leave in France and knew nothing about the pension.—The ecclesiastical governor of the diocese of Oporto, in the enforced absence of Bishop Souza-Barroso, who was deposed by the Government, has called for contributions to a clergy fund, for the maintenance of parish priests deprived of their livings. His initiative has already been followed elsewhere in the country.—The Minister of Justice has decreed that objects of historical or artistic importance found among the belongings of the suppressed religious Orders shall be gathered into a permanent museum. Among the goods in the seminary of Oporto, which was confiscated and closed by the Government, were framed paintings valued by the commission at one hundred and fifty thousand dollars. Some belonged to the cathedral and others to a sodality, but all was seized.—Reports of the operations of Paiva Couceiro, in his attempt to overthrow the republic by armed force, tell of the favorable reception that the people are giving to his troops. In the event of success the voters will decide at the polls between Dom Manoel and Dom Miguel. The narrow, sectarian and persecuting policy of the so-called republic has made the counter revolution possible.

**France.**—The announcement of the nature of the arrangement with Germany on Morocco has not been received with much satisfaction in France. Fear is manifested that the cession of Congo territory is excessive. The unrest in the country is weakening the Ministry, and there is considerable anxiety about what will happen when Parliament convenes on October 31 or November 7.

**China.**—A revolution has started in China. The movement is said to be born of racial hate. The Manchus, who came down from the North three hundred years ago, overthrew the Ming dynasty and set up an emperor of their own, have never been liked by the native Chinese. The seat of the rebellion is Hu-peh, a province on the Yang-tse-Kiang, as large as England and Wales and with a population of 35,000,000. The revolutionists, after fierce fighting, got possession of Wu-Chang, the capital city, and also have control of Hankow and Han Yang. The viceroy fled, the imperial garrison revolted, and the government at Peking sent 20,000 troops and a fleet of gunboats to put down the rebellion. Foreigners are not molested by the revolutionists. Almost all the Protestant missionaries in Wu-Chang, however, left the city, but the Catholics remained. The rebellion is reported to be spreading rapidly. "Down with the Manchus!" is the slogan. The success of the revolution will probably mean the proclamation of a republic.

**Violence in Austria.**—The Chamber of Deputies of the Reichsrath became on October 5 the scene of an attempted assassination of the Minister of Justice, Dr. von Hohenburger. A debate concerning the Austrian riots, in which three persons had been killed and almost a hundred wounded, was causing violent excitement. The Socialist member, Dr. Adler, severely criticised the penalties which had been inflicted upon the mob leaders and declared that the only marvel was that people should submit so patiently to the suffering brought on by the high prices in the articles of food. "We still have other means left!" he shouted menacingly. The Socialist Schuhmeier seconded the sentiment of the speaker with the exclamation, "To the gallows!" At this crisis a poorly clad man in the galleries, afterwards identified as the Dalmatian Socialist Njegus, raised the slogan of Socialism and fired six shots into the assembly. Fortunately no harm was done; but he acknowledged, when captured, that all the bullets had been intended for the Minister of Justice, who narrowly escaped death.

**Germany.**—One section of the Morocco controversy has now received its final settlement, that namely which concerns the French and German interests in Morocco itself. The agreement has been drawn up, and the German Secretary of State, von Kiderlen-Waechter, as well as the French Ambassador Cambon, have signed it with their initials. What the precise terms are is a matter of secrecy, and will not be made public until the second part of the negotiations has likewise been amicably concluded. This latter relates to the compensations in the Congo which Germany is still to receive from France. German papers which have maintained a radical attitude during the entire controversy are bitter in the expression of their opinions about the concessions which they believe have been made to France. In general, however, the announcement of the agreement ar-

rived at has been quietly received by the press. It merely calls attention to the secrecy which is to be observed until a complete settlement has been effected. The *Kölnische Zeitung* warns France that the concessions made in Morocco are not to be paid for by a slice of buttered bread.—The new Zeppelin airship, intended for the army, has in its trial flight surpassed all expectations. Carrying a full equipment of men and ballast it attained a speed of twenty-one meters per second, or about forty-seven miles an hour. The success of this experiment is looked upon in army circles as being of the utmost significance.—The Hygiene Exhibit at Dresden, which opened May 6, is now drawing to its close. It offered a complete view of all that has been accomplished in modern hygienics and enjoyed a most exceptional attendance. Even financially it has been most successful and promises to leave a surplus of half a million marks.—The vintage of the present season is considered to be the best that has been gathered for many years. Both in the quantity and quality of the grapes the country has been exceedingly favored.

**Italy.**—On October 10 the greater part of the army of occupation was on the sea, making for Tripoli. One division left Naples; the other Tarento; a third is to sail from Agosta. The first expedition, which had left Italy on October 5, landed at Tobruk, 600 miles east of the capital and 75 miles west of the Egyptian frontier. It is reported from Constantinople that the Ministry had decided to close all Italian industrial, financial and scholastic institutions in Turkey. It is said that Italy is willing to indemnify Turkey to the extent of \$12,000,000, but it is uncertain whether she will recognize Turkish suzerainty over Tripoli in any form. The offer is a curious one, inasmuch as the boycott which Turkey can declare on Italian merchandise would considerably surpass that figure. The experiment was already tried on Austria and Greece, on which occasion Italy reaped the profit of the exclusion of those nations from the markets of Turkey. Now it will be Italy's turn to suffer. On the 10th a night attack of the forts by 3,000 Turks was reported. The fleet cooperated and the assault came to naught. On October 12 the Turks were still on the outskirts of Tripoli, and Vice-Admiral Forvarelli was obliged to telegraph for reinforcements, although 2,000 men had already been sent ashore. The fight at the fortifications on Monday was more serious than the first reports led the world to believe. The Turks left 4 dead on the field and carried off 160 wounded, which shows that a very considerable force was engaged. They afterwards concentrated at the foot of the Djebel mountains and were joined by a large number of Arabs. Their object is to recapture the city. Optimism has given way to anxiety on the part of the invaders. Finally, 7,000 more troops were landed. There are now 20,000 soldiers on the coast of Tripoli. The *Sun* reports four deaths from cholera in Tripoli.



## QUESTIONS OF THE DAY

### A Great Scottish Bishop

The Hays occupy a large place in Scottish and English history. There were the soldier Hays, of whom the best known, though, as is often the case, not the most meritorious, was, perhaps, the Lord Charles Hay of Fontenoy. There were the legal Hays, the medical Hays, and Hayes, naturalists and travelers. There were Hays with Queen Mary and there were Hays with the Lords of the Congregation. There were Jacobite Hays and Hanoverian Hays. There were Catholic Hays and Presbyterian Hays; Hays, Jesuit missionaries, and Hays, ministers of the gospel. But amongst them all shines out George Hay, Vicar Apostolic of the Lowland District, the centenary of whose death occurred on the fifteenth of this month.

He was great, not on account of secular nobility, for his connection with the Tweeddales, Errols, Kinnouls, or Carlises, was remote enough, but for his high place in the Kingdom of God. Here, again, if mere hierarchical rank be considered, his station was not lofty. He was but Vicar Apostolic of one of the least of the vicariates of his day. He was great interiorly and spiritually, and in his work for the revival of the Catholic faith in Scotland.

George Hay was born in Edinburgh, August 13, 1729. His father, a writer, or, as we would say, an attorney-at-law, was a Jacobite and Nonjuror, who had suffered imprisonment after the rising of 1715. Apprenticed to a surgeon, George Lauder, the future bishop and his master joined the Highland army in 1745 in their professional capacity. The consequence was a year's imprisonment in London, during which young Hay came in contact with the Catholic publisher, Meighan, from whom he got his first notions of the Catholic religion. Returning to Edinburgh, he continued his study of the faith under Father John Seton, a Jesuit, who received him into the Church. While he was surgeon in a ship bound for Marseilles he met Bishop Challoner in London, who perceived his vocation and arranged that, on the termination of the voyage, he should go on to Rome and enter the Scots College in the beginning of the term 1751-1752. He was ordained in 1758, and a year later returned to his native land.

For eight years he labored in Banffshire, where, two hundred years before, his collateral ancestor, another George Hay, an apostate priest, had propagated the Reformation. In 1767 Bishop Smith, the Vicar Apostolic, died, leaving his temporal affairs in no slight confusion, something not to be wondered at if one considers his advanced age, his narrow means and the many years during which he lived in the shadow of the laws against Catholics. Bishop Grant, his successor, knowing Mr. Hay's—so secular priests were styled in Great Britain then—

skill in business, called him to Edinburgh to straighten out those affairs, and in 1769 had him appointed coadjutor, with right of succession, under the title of Bishop of Daulis in *partibus infidelium*. As a gathering of bishops in Edinburgh was thought imprudent, the consecration took place at Scalan, a little Banff village in the Braes of Glenlivet.

Bishop Hay was a man of prayer. He rose early, made an hour's meditation, which was followed by the Little Hours and preparation for Mass. After his thanksgiving he made some spiritual reading, and then gave himself to the business of the day. During the afternoon he found time for Vespers, Matins and Lauds, and in the evening at 8 o'clock he gave himself to an hour of contemplation before, if possible, the Blessed Sacrament. Evening prayers for the household finished the public day, but in his room he prolonged his devotions and study often to midnight. He was a mortified man. His bed was a mattress and two blankets without sheets, and he kept his room in order without the help of a servant. His clothing was extremely modest, and at the same time extremely neat. His food was frugal, consisting often of milk and vegetables, and he abstained from all strong drink, a rare thing in Scotland and difficult on account of the climate. It is recorded how once, in time of scarcity, he looked upon oatmeal as too expensive fare. Nevertheless, his manners were cheerful and engaging, his conversation was lively and, at proper times, even humorous. Children loved him and crowded round him to hear his stories, which he told with charming grace. He was a musician, too, and would not refuse to gratify his company with the strains of his violin or with a song. This brief sketch of his character prepares the reader to hear that his favorite virtue was conformity to the holy will of God, and he was never weary of repeating the words: "As it shall be the will of God in heaven, so let it be done."

He had need of that conformity. Hardly had the death of Bishop Grant, in 1778, made him Vicar Apostolic, when he saw one of his churches in Edinburgh burned by a mob stirred up to frenzy at the news that the Government proposed a slight relaxation of the penal laws, and another sacked. The furniture and the library of his residence were partly destroyed and partly carried off and sold. But his conformity to God's will was not inactive. He went to London to demand protection for Catholics. This the Government would not grant, though it compensated him for his losses. He saw the Scots College in Rome fall into decay on account of the suppression of the Society of Jesus, which had directed it; and this called him to Rome with a plan for its reorganization under Scottish superiors, which, after some time, was carried out. Then the French Revolution destroyed all the continental establishments for the education and support of his clergy, a blow the more grievous because since the death of the exiled King James III, in 1766, the Scotch Mission had no longer the means which had

come from that royal benefactor. In 1788, therefore, he had reorganized a seminary in the same village of Scalán where he had first labored and which had been the scene of his consecration; and when the continent was closed against him he began a larger one at Aquhorties in Aberdeenshire, whither the students of Scalán removed in 1799.

One of Bishop Hay's works, most interesting in this country, cannot be passed over. Macdonald of Boisdale, proprietor of part of South Uist, one of the Hebrides, and holding a large portion of the remainder under lease, apostatized from the faith and resolved to compel his tenants to do the same. For this purpose he established a school. But when the people found that abuse of their religion was part of the daily lessons, and that the master was trying to force their children to eat meat in Lent, the school was deserted. At Whitsuntide, 1770, a formal renunciation of the Catholic faith was one of the conditions for the renewal of leases; but as all refused to comply, Macdonald was obliged to abandon it. He punished the tenants, however, by making the rents three or four times what they were before, and expelled the priest from the island. Bishop Hay saw that emigration was the only remedy, and many passed over to Carolina. But this did not suit the zeal of the Bishop. He saw that emigration to a Protestant community was more dangerous to the faith of the people than Macdonald's persecution. He therefore enlisted Macdonald of Glenaladale in their cause. Macdonald bought an estate in the island of St. Jean, now Prince Edward Island, and, with the aid of Bishop Hay and the Highland Vicar Apostolic, raised the funds necessary to transport a colony of confessors thither. There their descendants still live the fervent Catholic life; and each generation sends forth of its children apostles to many parts of English-speaking America.

Notwithstanding his many cares, Bishop Hay's pen was not idle. More than a column of the English "Dictionary of National Biography" is taken up by his works, of which three are well known to-day as standard works of piety, viz.: "The Sincere Christian Instructed," "The Devout Christian Instructed" and "The Pious Christian Instructed." He died at the seminary of Aquhorties, October 15, 1811, and was buried in a ruined Catholic church on the banks of the Don. A new church now stands there, with his grave in the south transept. HENRY WOODS, S.J.

### The Modern Literary Conscience

Conscience is the mirror in which the Eternal Law is reflected. Sometimes the mirror is soiled, or broken, entirely or partially, so that the Law is not clearly or only fragmentarily reflected. But in every case the injury done to the mirror is by the free act of its owner. He is responsible for the obscuring or the breaking of what the Creator intended to image correctly, eternal truth and moral obligation. Truth and obligation, as they

appear in conscience, are the compelling subjective guides of every man; for behind the eternal law is the sanction of the Eternal Lawgiver, God.

There is no one to whom God gives better opportunities of knowing the Eternal Law than to men of superior intellect; for by their gifts they have been endowed with the faculty of knowing and understanding well the truths of reason and of revelation. With them there is no excuse for ignorance, for the ignorance of indolence or of malice is not excusable; hence they are culprits when they misrepresent, falsify, deny, or suppress the truth, and place Venus in the place of the Blessed Virgin Mary.

Judged by these simple principles, what are we to think of those writers who maliciously assail God, deny the Creed, and violate the Code imposed by Him on mankind? When such writers lie, are they not conscious of the malice of their act? When they teach immorality, do they not know that they are doing a vile thing? And when they suppress the truth or distort facts, do they not know that they are doing a dishonest act? Was Voltaire honest? Was Rousseau? Did not conscience tell them that they were despicable for writing certain things that they did write? And of the horde of immoral writers, ancient and modern, from Boccaccio and Rabelais down to the recent French, German, Italian, English and American authors of salacious and atheistic novels, was there one in good faith? Was there one whose conscience did not reprove him for violating its primary promptings and precepts? Did Spinoza believe what he wrote? If so, he should have been put in a lunatic asylum. Did Haeckel's conscience not reprove him when, prompted by a hatred of Christianity, he forged figures to prove a false theory in science?

Among scores of novels issued annually from the non-Catholic press, a reader can hardly find more than one or two fit to be read by a decent person. They violate the ordinary laws of truth and decency. These authors write for the low motives of money-making or of notoriety—never to do good. After forty or fifty pages of the new book, the unveracious and immoral part of it usually begins. Yet each of the writers had originally a conscience. What did he or she do with it?

Lack of conscience is shown in the suppression of truth as well as in falsifying historical, theological, or philosophical facts, and printing indecency. These writers violate the natural law that binds even the conscience of the savage; for he knows that it is wrong to lie, steal, murder, or take his neighbor's wife. Certainly, civilized men who have lived in the atmosphere of Christianity know and feel that lying and indecency are morally wrong. Even the Turk, the Hindoo, and the Oriental pagans know the primary laws of morality. Among us the most intellectual and well educated writers are often those most lacking in conscience! Some of them have been the chief corrupters of morals.

Here is a writer, although not a prominent culprit, who



will serve as an example of a lack of conscience: J. C. Wright, M.A., late Fellow of Magdalen College, Oxford, some few years ago wrote a translation in verse of Dante's "Divine Comedy." It is fairly well done as to the rhymes and the sense. But his prose introductions to the different parts of the poem show a malicious purpose to exaggerate Dante's censure of ecclesiastics and to misrepresent the poet's meaning in his great work. One special illustration of this author's bias and bigotry must suffice. In the introduction to the "Paradiso," after giving a fair resumé of the different cantos, he balks at the last one, evidently because the Blessed Virgin is there invoked in the beautiful prayer of St. Bernard composed by Dante. "By the intercession of St. Bernard," says Wright, "Dante is endued with grace to look upon the brightness of Jehovah, and offers up a prayer that he may be enabled to show forth to unborn nations some traces of the glory revealed to him." But it was, by the intercession of the Blessed Virgin, whom St. Bernard invoked on Dante's behalf, that he was "endued with grace to look upon the brightness of Jehovah!" Why does not Wright say so? Why does he not give credit to the Blessed Virgin in this case, since he does not deign to name her in his three prose introductions? What kind of conscience can a writer have who ignores the truth when it is expressed in the plain text he is translating? Where is the "mens sibi conscia recti" of such a writer?

Another instance of this lack of conscience is evident in the new school of so-called Irish atheistic and foul novelists and writers of Irish plays. Where is the conscience of Shaw and of Synge? Why, even the very Preface to Synge's vulgar and loathsome "Playboy of the Western World" damns him. Hear him: "When I was writing 'The Shadow of the Glen,' some years ago, I got more aid than any learning could have given me from a chink in the floor of the old Wicklow house where I was staying that let me hear what was being said by the servant girls of the kitchen." Imagine Synge lying on the floor, now listening, now peeping through a hole in it at the poor innocent girls, to get a plot for an indecent play! An eavesdropper and a peeping Tom combined! It required a personality as low as that to write the plotless, vulgar, false, disgusting caricature of simple Irish peasants in the "Playboy." Yet some people call this literature!

If Dante could come back to life on earth he would probably place these violators of the canons of good taste and morality in a new edition of his "Inferno," impaled on the forks of the Malebranche. HENRY A. BRANN.

### The Irish Pagans

The statement of the *Irish Ecclesiastical Record*, that what has been termed "the Yeats and Synge boom" is "part and parcel of a pagan renaissance," has been again confirmed in a letter of Mr. Yeats to the *New York Sun* of October 8, and was reaffirmed, October 10, by his ad-

miring father. Yeats, the father, knows that the Connacht peasants are really pagan and that the abominable "Playboy" faithfully represents them, for (1) an unnamed peasant told him so, (2) a lady who found fault with it was a prude, (3) Synge was a good man and, pagans as the peasants were, he loved them.

Yeats, the son, is less ingenuous. He reproduces one of his pagan pronouncements cited in *AMERICA*—that he aims to make "Ireland again a Holy Land as it was before it gave its heart to Greece and Rome and Judea"—and, in pretending to modify it, more fully reveals his paganizing purposes. He is willing to deal with Christ as with Achilles, but not with the Christ of the Gospel. A fabulous, legendary Christ may be tolerated in Ireland, and further shrouded in the nebulous mantle of neo-Celtic romance; but the Man-God, the historical Christ must be banned and barred, the Irish must decline His acquaintance, and the Christ Whom Patrick preached must no longer walk in that "holy land." The heir of all the bards has said so. And he deftly insinuates that the thing is already accomplished—that the Irish country folk know not the Christ of Judea—thus adding another to the many libels his plays have uttered against the Catholic peasantry of Ireland. Because Lady Gregory heard a story of Christ appearing in a Connacht cottage in the likeness of a traveler Yeats at once concludes, according to his policy of generalizing from a selected incident to the end he has in view, that "it is characteristic of the folk mind" so to conceive the historical Christ, and to the Irish country folk "Christ did His miracles on the neighboring road," just as Cuchullin and Oscar performed their feats of valor in the district. Placing Christ and Achilles on the same historical level, he goes on to insinuate that the Irish peasant conceives Cuchullin and Christ in the same way, and concludes: "If it is paganism to think it a holy place trodden by holy feet it is not we who are pagans, but the country men and women of Ireland."

This is a fair sample of the Yeats shiftiness and literary trickery. By adroitly misapplying the word "holy" he has paganized the Irish peasant at a stroke. The Irish Catholic in town or country deems that Ireland a holy place which was trodden by the holy feet of her teachers, missionaries and martyrs and uninterrupted generations of a pure and Christian people. Mr. Yeats' "holy land" and "holy feet" are those only that antedate St. Patrick, before Christian footsteps polluted Irish pathways. Not only would he obliterate the footprints of Patrick and Columba and of the centuries of men and women who suffered at the hands of his racial and anti-Catholic progenitors, but he represents in this letter and depicts in his plays the Irish peasantry as actually renouncing their Catholic teachings for pagan morals and their Catholic heritage for pre-Christian romance.

This deliberate perversion of facts, whether open or veiled, is the warp and woof of his literary output. This is why the leaders of Irish Catholic thought have de-

nounced him as a traducer of their people and an enemy of the Gaelic Revival. His insolent audacity in persisting to depict Catholics exclusively is on a par with his ignorance. Why, it was asked, does not this pagan of Protestant heritage and environment turn to the class he knows, and leave to Catholics the task of interpreting the Catholic mind?

Ireland is proud of its ancient literature, pagan and Christian. The heroes of her epics had nobler traits than those who warred at Ilium, and the ease and rapidity with which Christianity sunk ineffaceably into her heart and mind indicate high intellectual and moral standards in her pagan days. She had much to learn, but little to renounce. Her literature was rich and pure, and it was Irish monks, saints and scholars who wrote down, preserved and delivered it to us, despite the vandalism of pagan Danes and Protestant Saxons; it was the Catholic O'Curry and O'Donovan who rediscovered it when the laws penalizing Irish learning were repealed; and it is mainly Catholic scholars who have been and are now familiarizing the people with its treasures.

Protestant scholars like Dr. Hyde, who are working for Irish literature, and not for self-advertisement, are the last to make it a channel for pagan propaganda. They know, as Hyde's "Religious Songs of Connacht" make evident, that the Gaelic peasants who still recite lovingly the heroic legends of pagan times, are the most intensely Catholic in Ireland and the most moral in the world. They do conceive the Christ of Nazareth as near to them, not as a passing traveler, but as dwelling in the tabernacle of their churches, where they adore Him. Perhaps to Mr. Yeats this also is paganism. The brazen attempt, under the mask of patriotism and art, to picture a Catholic people as pagan in mind and morals, and Christian only in blasphemy, was justly characterized in the comment: "It is not by staging a lie we can exalt Ireland or art."

M. KENNY, S.J.

### Tripoli

It is a curious and somewhat humiliating historical fact that Tripoli, which is now causing so much excitement in the world, was once our master. As early as 1785 the Dey of Algiers who then ruled over Tripoli had seized two American ships, carried their crews into slavery, and then demanded no less than \$60,000 for their ransom. It was a huge sum in those days. Not until five years after was Washington able to lay the matter before Congress, but as there was no navy there was no redress. It is still more curious that little monarchial Portugal, whose disheveled politicians are now dancing around a republican caldron, protected us from our African enemy in those days of our helplessness. But even that protecting hand was withdrawn in 1793, when England, which was just then anxious to make peace with Algiers, succeeded in inducing Portugal to let other nations take care of their own shipping and to

give the marauders a free hand for a year at least. It was not a kindly act for England to surrender us thus to the corsairs, but perhaps the memory of 1776 still rankled, and possibly, also, the shadow of the war of 1812 was beginning to darken the horizon. In this distressful situation we sent an ambassador to the little African potentate, with no other result, however, than that of being permitted to purchase security for our shipping at the price of \$85,000 a year.

From 1785 until the end of 1793 fifteen American vessels had been seized by the Turks, and 180 men and officers had been reduced to a degrading slavery. Up to that time we had paid as much as \$1,000,000 into the coffers of the Algerines to persuade them to leave us alone. Nor were we merely being bled to death financially, but the worst kind of indignities were being heaped on our official representatives. In May, 1800, when Captain Bainbridge had set sail on the good ship *George Washington* to pay our regular dues as well as our enforced homage, he was compelled on his arrival to set out on an embassy to Constantinople as the Dey's special agent. If he refused, it meant war with the United States, the destruction of his ship and his incarceration and that of his men in an African dungeon. It was a pretty pass for a proud American commander to find himself in. There was nothing to do, however, but to obey; and it was fortunate that he did so, for he returned from Constantinople to Tripoli invested with such powers that he was able to demand the release of all the Christians who were in captivity. He then set sail for home. His ship, *The George Washington*, was the first U. S. man-of-war to appear in the Bosphorus.

Two years afterwards saw Bainbridge again in the Mediterranean, no longer as a suppliant, but as a fighter, for war had been declared. He was in command of the *Philadelphia*, and was bent on avenging the insult that had been formerly put on him, but all his dreams were dispelled, and it was nearly two years before he saw his country again. The *Philadelphia* struck a rock in the harbor of Tripoli. The Algerines swarmed down on the helpless ship, and led off the crew as prisoners. For nineteen months he and his 315 men languished in African dungeons. The officers were treated with some consideration, but the men had to endure the sufferings and ignominy of the worst kind of slavery.

Then the Preble expedition set out and the heroic Decatur appears on the scene. On a bright moonlight night in February, 1804, the fleet sailed into the harbor. Decatur commanded the *Intrepid*, a vessel transformed from an old Turkish caique which he had captured from the enemy the year before when it was on its way to Constantinople with its human freight for the Sultan's harem. It was a diminutive craft, for it had a crew of only seventy-four men, but with this small fighting machine he warped up to the *Philadelphia*, which after its disaster had been lifted off the rocks and now floated the Algerine flag. He leaped aboard at the head of his men,



killed the whole crew or pitched them into the sea, and then set fire to the ship. His own little vessel was hauled off to safety, out of reach of the flames.

On August 3 of the same year, Decatur captured a huge Tripolitan warship, and then, veering over to another, on which his brother had been slain, boarded her at the head of his men, as before, and made for the captain, who had shot Decatur's brother. A hand-to-hand fight ensued; the pirate's pike pierced the American's breast, but, plucking it out, Decatur grappled with his antagonist and, as they rolled over in a death struggle on the deck, shot him through the heart. Decatur survived his wound.

Four other attacks were made on the city in the course of August and September, but without any practical result. On November 10 Commodore Barron arrived, and the fleet now numbered ten vessels, with 264 guns. They opened fire on the city, and on April 27 the American flag floated over the fortress of Tripoli. After that the United States paid no more tribute to the Moslems, but a ransom of \$60,000 was demanded and given for the liberation of the prisoners of war. However, it was not until 1815 that the final battle was fought. Decatur was in chief command, and though in the January previous he had been badly beaten by the English—for the war of 1812 was still on—he set sail for the Mediterranean, and by defeating an Algerine squadron off Cartagena compelled the Government to promise to put an end to its barbarous conduct not only to the United States but to all the other powers. He made them pay, also, for all the American property that had been destroyed. But, as usual, the promise was not kept, and in 1816 England had to bombard the capital again. In 1830 France began its forty years of war, in which she has spent many a million and poured out rivers of blood to pacify the terrible Turk, at least in Algeria, on which Tripoli formerly depended. It was only in 1871 that the last serious rebellion was suppressed in that part of Africa.

Tripoli is the eastern end of old classic Carthage, where Hannibal ruled. It is estimated to have about 1,000,000 inhabitants, of whom the Berbers and Bedouins live in or roam over the country, while the Moors occupy the towns. In the town the Jews, Maltese, Italians and Cretons are gathered, and they make up the bulk of the foreign population. It has a seacoast of 1,100 miles. Its limits on the south are undefined, for the Sahara seems to run up in one part as far as the sea; on the east it is bounded by the plateau of Barca, and a line determined by France in 1892 fixes its separation from Tunis on the west. Its collective area is about 400,000 square miles. It has no great river, and is far from fertile. It is healthy enough, but frightfully hot when the simoon blows from the desert. On the interior plateaus storms rage with terrific violence. The principal occupation of the roaming Arabs is cattle-raising; that of the settled Moors, commerce with its immemorial caravans. Agriculture counts for little. As for the Government, it de-

pends on Constantinople, and the Dey assumes the title Pasha.

In the school days of fifty years ago we knew all that section of Africa as far as the Straits of Gibraltar as the Barbary Coast, and one is prompted to ask: Whence comes the name? Is it because its bad habits made the world regard it as the chosen country of barbarians, or did the name Berber, the designation of what was probably the primitive population suggest it? Who can tell? The Arabs have a word *Barbara*, which signifies "the place where the people walk tumultuously." Whether the Greeks and Romans adopted the expression, we leave to the philologist to determine. At all events those "people who walked tumultuously" in Africa were cultured enough to build three cities, and hence the name of the entire territory. The cities were *Cea*, *Sabrata*, and *Leptis*. The first of these is the present capital, which the Moors call *Tarabulus*; but that is evidently Tripoli modified.

In the year 201 A. C., after the second Punic war, the Romans abandoned the country to the Numidians, but later resumed possession and called it the *Tripolitana Provincia*. That name vanished with Rome, and up to the middle of the sixteenth century it was considered merely as one of the sections of Barbary. About that time it was captured by the illustrious pirate, Dragut, and from that out became the stronghold of the sea-robbers of the Mediterranean.

When the Ottoman Empire began to decline, anarchy reigned in Tripoli. The Dey ceased to be appointed by the Sultan. The Janissaries elected him, and a needless confirmation of the choice was sent from Constantinople. Ever since then its history has been a series of revolts, assassinations and revolutions. Charles V attacked the pirates in 1541, but in spite of his greatness and power he failed. The French bombarded the capital in 1665 and 1728, but the piracy which it had hoped to suppress survived. Spain tried its hand at subjugation in 1775 without result. Then, as we have seen, came the United States, shortly after it separated from England. In 1835, when the country was in the throes of anarchy, the Sultan intervened, and put an end to the domination of the Caramanli family, which had furnished the ruling Deys since 1714. From 1835 it has remained a fief of Constantinople. A Sheik of Caramanli blood led a revolt in 1842, but he was promptly assassinated. In 1844 the Berbers attempted to throw off the yoke, but were soon quelled. Italy is now entering the field, and the world is waiting to see how it will fare. X.

### Sixteenth Century Education in Mexico

#### III.—THE UNIVERSITY.

The work of education in Mexico, which was so brilliantly begun by the great Fray Pedro de Gante, progressed so rapidly that the colleges founded by the Franciscans did not answer the demands of the Mexicans who

had become eager for learning. This, and the gradual growing social equality between the educated Indians and the Spaniards, brought about the creation of the University of Mexico. A University of Mexico during the sixteenth century! This, no doubt, will be a revelation to many. Yet it is a historical fact, as the following data will prove:

Don Antonio de Mendoza, first Viceroy of Mexico and the founder of the colleges of "Tlaltelolco" for the Indians and of "San Juan de Létran" for the "mestizos," was one of the most enthusiastic supporters of the idea of establishing the University, and gave some lands of his own for the site of the institution. A petition was then sent to the King of Spain asking him to give his consent to carry out the important design. The petition was favorably received by Charles V, and by a decree given at Toro on the 21st of September, 1551, he ordered the foundation and granted for that purpose an annuity of \$1,000.

Besides the donation of \$1,000 yearly, the privileges of Salamanca were granted to the new university, with the exception of a few limitations which Philip II eliminated by a decree given at Madrid on the 17th of October, 1562. The Holy See also took interest in the Mexican university, and in the year 1555 ordered that it should be ruled by the statutes of Salamanca, and confirmed the privileges granted to it by the Kings of Spain.

The University was formally inaugurated on the 25th of January, 1553. The first Rector was Don Antonio Rodriguez de Quesada, and the first chancellor Gomez de Santillana, both being judges of the Audiencia or Supreme Court. The University had from its very beginning the following chairs: Moral Theology, taught by Fray Pedro de la Peña; Sacred Scripture, by Fray Alonso de la Veracruz; Canon Law, by Pedro Morones, who was the attorney general; Decretals, by Dr. Bartolomé Melgarejo; Law, by Bartolomé de Frias; Philosophy, by Rev. Juan Garcia; Rhetoric, by Cervantes Salazar; and Spanish Grammar, by Blas de Bustamante. A few years later were established the chairs of Mexican Medicine and Zoology.

All the teachers of the University were learned men. De la Peña was a graduate of the college of San Gregorio of Valladolid, Spain, and a pupil of the great Spanish theologian, Fray Domingo de Soto. (Icazbalceta's *Biografías*, Vol. IV, page 429.) Fray Alonso de la Veracruz was a graduate of Salamanca, and had taught philosophy in that university prior to his coming to New Spain. (Op. cit. Vol. I, pages 44-54.) Melgarejo had received his doctorate at Alcalá, and Cervantes Salazar, a pupil of the learned Alejo de Venegas, had been professor of rhetoric at the University of Osuna, and Latin secretary to the Cardinal Fray Garcia de Loaysa, one of the most prominent men of Spain at that time, for he was General Inquisitor and successor of Archbishop Fonseca in the presidency of El Consejo de Indias. (Op. cit. Vol. II, pages 21-23.)

The University was opened to the public on the 3d of June, 1553. This event was signalized by the masterly Latin oration of the learned Cervantes Salazar. The various departments of the University did not, however, begin their work on the same day, but, commencing on the 5th of June, the various courses were opened one after the other so that the viceroy and the members of the Audiencia might be present at the first lesson taught in each department.

The University was first situated in some houses at the corner of Arzobispado and Seminario streets; on the 9th of July, 1589, it was removed to the house of Cortés on Empedradillo street, until 1589, when its magnificent quarters, built on some lots which had belonged to Cortés on the plazuela del Volador, were finished. One of the features of this building was the grand portico embellished with the statues of Civil and Canon Law, Medicine, Philosophy and Theology, the busts of the three Charles, and the escutcheon of the Royal Arms. (Carillo Perez, *México Católico*, Vol. VII, cap. I, M. S. cited by Icazbalceta.)

The University opened with ten students, all of whom were Augustinian friars. Among these was Fray Pedro de Augurto, a Mexican by birth, who later became the first rector of San Pablo, the first college of the Augustinians in Mexico; he taught theology at the university during the absence of Fray Alonso de la Veracruz, and finally was made Bishop of Zebú, P. I., where he died on the 14th of October, 1608. (Icazbalceta's *Biografías*, Vol. I, pages 428-429.)

The Augustinian friars were the first students of the University, and some of its greatest teachers were also monks of this order. As soon as the Augustinians arrived in Mexico they devoted themselves particularly to the development of the nascent University and the development of their colleges. This does not mean that they did not take an active part in the evangelical work which gave so much credit to the Franciscans and Dominicans, for it is recorded in their chronicles that three of the original number were distributed through the land to help in preaching of the Gospel.

The number of chairs established in the University at its beginning was gradually increased; so that in the first part of the last century it counted twenty-four chairs, including those of the Indian languages, which had been established since 1645. In the year 1775 the graduates of the University were 29,882 bachelors of arts and 1,172 doctors. We have not been able to find the exact number of graduates in the law department; among them we see the name of Juan Ruiz de Alarcon, the distinguished dramatic poet of Mexico, whose works have received a most favorable criticism from the literati of Spain.

The rectorship of Don Manuel Ignacio Beye de Cisneros was marked by the inauguration of a library of the University in the year 1760. This library had over 10,000 volumes, among which were many relating to



Mexican history, and was of great advantage not only to its members, but also to outsiders, who had access to it twice a day. Considering that the means of transportation at the period under discussion were rather scarce, it is not too much to say that at least sixty per cent. of those books were printed in Mexico (The printing press was brought to Mexico in 1537 by the efforts of Bishop Zumárraga and the Viceroy, Mendoza), and this at a time when paper was so scarce that the *Gazette* of Sahagun was discontinued for lack of printing paper (Icazbalceta's Documents for the Hist. of Mex., Vol. II, p. 250), and when Mota Padilla complained that he had to pay one and, sometimes, two reales (about ten or twenty cents Spanish gold) a sheet to make a copy of his works.

The University was suppressed during the administration of President Farias in 1833. Reopened by Santana, it was again closed by President Comonfort by his decree of the 14th of September, 1857. General Zuloaga re-established it in the spring of 1858. Juárez gave it one more blow and again closed its doors. We see it revive once more in 1863, until Maximilian ordered its final closing by his decree of November 30, 1865.

This is in a few words the history of one of the first universities of America. The fact that thirty years after the Conquest we had a University is an eloquent proof of the culture of our Spanish ancestors. Yet there are some who consider the University as a second-class school, and who think that its curriculum was limited to scholastic subjects. But this belief is entirely absurd, for, as we have seen, the University had a chair of law from its very beginning, and a few years later the chair of medicine was established. But even supposing that the curriculum of the University had been confined merely to scholastic subjects, its work would be important, for it must not be forgotten that during the period under discussion the great universities of Europe devoted themselves particularly to scholastic subjects.

BENJAMIN MOLINA CIREROL.

## CORRESPONDENCE

### Anent the War with Turkey

ROME, October 1, 1911.

Along with the cholera, water-courses running dry during the extreme heat, volcanic eruptions at Aetna and Vesuvius, here comes war with Turkey on the heels of all. Indeed, these be troublous times. We had counted on the prevalence of cholera to prevent any war in Europe this year, but our hope has been disappointed. The government censorship on all telegraphic and extramural telephonic communications keeps the news from filtering through too fast for the public health, but we know at least that we are at war with Tripoli. Things moved swiftly enough.

On Monday *Il Momento* of Turin published that the Masonic Congress at Rome, under the presidency of the Grand Master, discussed the occupation of Tripoli and

universal suffrage. Against the latter the conclusion of the Congress was absolute, on the ground that universal suffrage would result in Italy, as it had in Belgium and Germany, in a victory for clericalism. In the Tripoli matter the Prussian representatives, led by one Herr Backhaus, spoke in favor of Italian occupation; but the overwhelming sense of the Congress was against it, though it was thought wiser to abstain from a formal resolution to that effect. At the same time the Socialist Deputies to Parliament held a caucus at Bologna, in which they adopted a resolution against the occupation, on the ground that it would be injurious to the laboring classes, for the aggrandizement of the money interests, and an incentive to increased military domination. They deprecated, however, the general strike proposed by the Labor members. It is only just to add that some of the leading members of the Socialist Party, as Bissolati, Felice, and (to give the devil his due) Podrecca of the *Asino*, refused adhesion to the party resolution against occupation. The General Federation of Labor, also in session in Bologna, none the less, ordered a general strike of twenty-four hours' duration throughout all Italy as a protest against the abuse of military power and the occupation of Tripoli. This met with little sympathy from the laboring classes at large, and all they needed was an excuse to ignore the order. The excuse was forthcoming. The Catholic Labor Organization, a distinct body called into existence by the exclusion from the Federation, first, of Catholic principles, and then of Catholic membership, announced in terms of vigorous patriotism that in an emergency like the present it behooved all Italians to uphold the hands of the government, and consequently that the Catholic workingmen would not join in the strike. That ended the socialistic scheme. An effort was made to enforce the strike, which proved ludicrously abortive. The press of Rome, with the sole exception of the official organ owned by the Socialists, the *Avanti*, pronounced against the strike from the beginning.

Meanwhile, official action in regard to the occupation of Tripoli, pacific or by force as the case might be, went right on, and war with Turkey has resulted. The Capuchin Fathers have supplied chaplains for the land forces of the expedition, and the Salesians for the navy. The general sentiment of the Italians at Rome seems to be that the Turks are barbarians to be pushed back out of Europe, that the boycotting of Italian merchandise in Turkish ports is to be punished, Italian colonists in Africa protected; and, finally, that Italy is entitled to her share of the land-spoil resulting from the anatomical operations of the Powers upon the still living body of the Turk. Every evening in the Piazza Colonna, the Piazza Venezia and along the Corso in between, great crowds of enthusiastic Romans make public demonstration in favor of the war, cheering the army, the navy, Italy and Italian Tripoli.

The Vicar Apostolic of Tripoli, the Franciscan Father Rossetti, chanced to be in Rome at the beginning of the trouble. He hastened at once to Tripoli, arriving on Thursday morning, the 28th of September. The next day war was declared, and dispatches by way of Constantinople and London announce that Father Rossetti was obliged to withdraw, with the rest of the Italian residents. This is not quite credible, as it is agreed in all the dispatches that the Franciscans have remained in their monastery, hoping to save the church from profanation. So much for the war.

At Assisi during the past week the Catholic Professional Associations have been holding their annual week's

convention for the discussion of social topics. The convention has forwarded a strong address to the Holy Father, in which it declares its adhesion to the principles and guidance of the Catholic Church in all efforts for the solution of present social problems. It proclaims its conviction that "all social economic organizations will remain barren of effect, while withdrawing from the supreme source of their vitality, religious truth as safeguarded by the Church and the Sovereign Pontiff, and that on the contrary only by adhering without reserve, in every field of their activity for social betterment, to the wise and strong guidance of the Catholic Church, by defending her sublime morality and doctrinal integrity and the freedom of her universal religious mission, will they make modern efforts for economic reform work out for true civilization."

The Holy Father, on hearing of the blowing up of the French man-of-war *La Liberté*, hastened to send the following telegram to Mons. Guillibert, Bishop of Frejus: "The Holy Father, deeply distressed in the presence of the catastrophe which has just befallen France and her glorious navy, expresses all the paternal sympathy of his heart, and offers to God his most earnest prayers for the victims, their afflicted families, and for the nation."

Signore Credaro, the Minister of Education, has just issued a circular order to all government supervisors of studies to enforce against all private secondary schools the law obliging them to submit to the Government for approval their courses of study and the text-books in use; and that under penalty of suppression of the schools. This is a development of the agitation against Father Savio's history for not glorifying to the taste of its friends the authors of the uprising of Italy.

Meantime, at the convent of the Reparatrice nuns two score of public school teachers have just finished a week's retreat for their spiritual strengthening.

Friday morning Bishop Harkins of Providence was received in audience by His Holiness. C. M.

### Strikes and Taxes in Spain

MADRID, Sept. 25, 1911.

History repeats itself. Just as in July, 1909, the first volleys fired by our soldiers to punish the aggressions of the Moors of El Rif were echoed by the shout of revolution in Spain, so to-day, in similar circumstances, revolution has taken the form of general strikes, which have broken out simultaneously in Cantabria, Málaga, Saragossa, and elsewhere.

There are two chief causes of this state of affairs. On one hand there are the schemes and the gold of French colonizers, who are bent upon hindering in all possible ways Spain's activity in Morocco, and to this end they multiply obstacles and stir up strife among our people; for thus the attention of the Government will be turned from Moroccan affairs and our national energy will be lessened. On the other hand, there is the lamentable policy of Canalejas, who day after day has tolerated and left unpunished the spread of all kinds of anti-religious, anti-social and unpatriotic principles, simply for the sake of humoring the Republicans and Radicals.

This upheaval of popular and revolutionary passion has demonstrated to the President of the Council the dangerous trend of his policy, and has forced him to make a momentary change which is at variance with all his past history. Forgetting his own saying that "the Mauser is to be answered with dynamite," forgetting that in 1909 he was one of those who did most to stir up popular

feeling against Maura because he used energetic means to check the crimes of Barcelona's bloody week, Canalejas, finding himself face to face with a similar conflict, did not hesitate to mobilize troops in Bilbao and to threaten to send the whole standing army of 73,000 men against the strikers who had dynamited the railway bridges.

This change of attitude has quite naturally irritated the revolutionists, who have relieved their feelings by denouncing him in their newspapers as "worse than Maura, a hundred times worse than Maura." This is the gratitude which is now shown Canalejas by those who exalted him to the skies when they saw the scope of his policy against religion, against the country, and against the army, when he approved by his silence of the French Socialist propaganda in Madrid, and when he walked arm in arm with the Radicals and showered governmental favors upon them. It is a just judgment upon the man who, two years ago, let his thirst for power gather together all the subversive elements of the country for the sake of overthrowing the Conservative administration.

Along with these social and political conflicts the religious question has just reached a grave and acute stage. It is about the inventories of ecclesiastical property. By a law sanctioned by the king on December 29, 1910, an annual tax was levied on the property of associations, corporations and similar organizations, whose property does not descend by right of inheritance; and an inventory of all such property was to be handed in prior to September 30, 1911.

At once the question was raised whether the new tax affected the property of the Church and of the Orders recognized by the Concordat. The legislator maintains that it does. The episcopate have just presented a collective letter in which they adduce reasons to prove that it does not. It has ever been an unquestioned principle in the history of Spanish jurisprudence that the Church and religious associations are governed by the Concordat in whatever affects their property. Now, Art. 41 of the Concordat still in force provides that "the Church shall be solemnly respected in the property that she now possesses or may hereafter obtain." The tax in question, as is plain, implies a falling-off in the revenues of productive property and an annual onslaught on the value of unproductive property. The bishops have, therefore, petitioned for a royal order to the effect that Church property is not included in the law.

But the tax in itself is the least of the evil; what is much worse is that with the inventories in its possession the Government would be well on its way towards the seizure of all Church property. We know for a fact that in anticipation of some such calamity Rome has expressly forbidden the religious Orders, whether of men or women, to make out such inventories. When the time comes they are to maintain an attitude of passive resistance to the law.

Here Canalejas has planted himself. The ground, as is plain to all, is extremely dangerous and delicate; the question is hard to solve, and the consequences of a solution cannot be foreseen. NORBERTO TORCAL.

### Adana

Prior to the appalling massacres by the Moslem mob and soldiery, who in April, 1909, destroyed the flourishing mission of Adana in Turkey, the Jesuit Fathers had in that place a college, a preparatory school, a church,



and in connection with these a Girls' school conducted by the Sisters of St. Joseph of Lyons. All these establishments were destroyed by incendiaries. At the outbreak of the massacre over 8,000 Armenians sought refuge under the French flag in the Jesuit institutions. The Fathers opened their doors wide to all, Catholics and Gregorians alike, disregarding the orders of the French Consul in Mersina, who wanted them to leave Adana and seek safety in Mersina under the protection of the guns of the French squadron then at anchor in the bay. They stuck to the post of danger; one of them, Father Augustin Sabatier, was fired upon and seriously wounded by the Turkish soldiers. Their courage on that occasion elicited universal admiration. In 1910 the French Academy, in its annual distribution of prizes, awarded to two of them the Monthyon prize for heroic deeds. The address delivered on that occasion by Frédéric Masson, the well-known historian of Napoleon, was a masterful eulogy setting forth and contrasting the behavior of the missionaries with the shameful indifference and tacit connivance of the so-called Christian and civilized nations of Europe, who permitted the infuriated Moslems to butcher, under the very guns of their warships, over 15,000 Christians. The callousness of the European rulers was to a certain extent redeemed by the gallant conduct of a handful of French Priests and Sisters, who showed themselves worthy descendants of the Crusaders who, centuries ago, had shed their blood in the very same land and on the very same spot for the cause of Christ.

After the massacres and incendiary fires had done their destructive work, everything was in a state of chaos. The missionaries were confronted with the alternative of abandoning their establishments or suffering unbearable hardships; they did not hesitate, and selected the latter, camping out among the victims of the massacres, ministering to their physical and spiritual needs, acting as nurses, quartermasters, sanitary engineers, and attending to thousands of other details of relief work, the neglect of which might have meant pestilence among the refugees; such was their lot for many months.

The Superior of the Mission, whose headquarters were at Constantinople, was Father André. He had devoted eighteen years of his life to plan, build up and bring to a high stage of efficiency the various schools of Adana. Two years before the massacres he had been transferred to the less arduous duties of Rector of the College of the Holy Family in Cairo, Egypt. After the catastrophe the Superiors in Rome and Lyons (the mission of Armenia depending from the latter Province) called upon Father André to return to Adana and undertake the herculean task of restoration. With his characteristic energy and "push," he threw himself heart and soul into his work. Thanks to the generosity of a few French benefactors, he has so far succeeded in rebuilding the schools both for boys and girls that they have now more than 1,200 boarding and day pupils; but an additional burden has been thrown upon him, owing to the fact that the Armenians of either denomination have not been able to reconstruct their schools. The children apply now to the Fathers for school accommodation. To turn them away would be tantamount to compelling them to go to the Protestant schools.

Father André is very anxious to build his church. He has raised the funds, but official difficulties and procrastinations are delaying the work. The total loss suffered in the massacres amounts to over \$80,000. They put in a claim for that amount through the French Embassy at Constantinople, but the latter does not seem to be inclined

to press it. Ten years ago the French Government took drastic measures to collect the dubious claims of a group of naturalized Jewish bankers against the Turkish Government, and a French squadron dispatched to the Levant seized the Island of Metelin and threatened both Smyrna and the Dardanelles. Then the Turkish Government yielded and paid in full the famous Dorando claims. Now that a just claim has been filed by real Frenchmen, the Paris Government, dominated by Judeo-Masonic influences, does not seem eager to act.

He now proposes to convert into a permanent hospital, with eighty beds, the temporary ambulance-hospital fitted up during the relief work; but he has no funds. His Superiors have made it conditional upon his raising enough money to secure a minimum annual income of 8,000 francs, which is equivalent to \$1,600 in American currency. He considers the erection of a hospital of vital importance for the Catholic cause. The Protestant missionaries have one; they have received generous contributions from their co-religionists in America, who have sent over \$300,000. Unfortunately, the Catholic world has not been anywhere near as generous as the Protestants. Not a single dollar of American money has gone to help the Fathers in their work of restoration, and the American missionaries are so active and prosperous in Turkey that for the Christian population of the Empire, Greeks, Bulgarians and Armenians, the word American is synonymous with Protestant. It would be hard to make them believe that one-sixth of the inhabitants of the United States are Catholics. It may be realized from the foregoing against what tremendous odds the missionaries have to contend, but they are looking forward to charitable Catholics the world over for financial help to enable them to fight their way to success.

The conduct of the Fathers during the last massacre has endeared them specially to the Armenian Gregorians, and it has gone a long way towards eradicating the traditional hostility of the Armenian-Gregorians against the Catholic Church; no better opportunity has been afforded the Catholic clergy to improve its relations with the Gregorian Church. The Jesuits were sent to Armenia at the urgent request of the late Pope Leo XIII, with the main purpose of bringing into the fold the Gregorians, whose religious differences with the Catholics are not dogmatic. This object is now within comparatively easy reach, but the Catholic missionaries need the assistance and cooperation of the Catholic clergy and laity the world over in order to carry their undertaking to success. To illustrate how far conciliation has progressed we may be allowed to quote the incident of Father Jouve's funeral, in July, 1910. He died after a lingering illness caused by the shock, hardships and overwork he had suffered during and after the massacres. He was held in the highest veneration by the Gregorians, and on the day of his funeral the whole Christian population of Adana stopped work as a tribute to him. The clergy of the dissident denominations attended his funeral in a body; the Governor of the Province was represented; the Patriarch of the Gregorians came purposely from Sis and expressed his sympathies and those of his flock; the Council of the Armenian Patriarchate met and unanimously resolved to have an oil portrait made of Father Jouve and have it hung in the Council-room. In a community rent asunder by religious dissensions dating back to the Byzantine period a spontaneous demonstration of this kind is highly significant, and a matter of no common gratification for the devoted missionaries.

A.

# A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

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## Catholicity and Citizenship

"The better Catholic you have, the better American you have," said President Taft a few weeks ago in a speech acknowledging a reception given him by a Catholic academy. To some of those outside the Church his words may seem but another instance of Mr. Taft's well-known gift for saying what admirably fits the occasion; while to others the President's statement may have weight as a prominent non-Catholic's testimony to the loyalty of his Catholic fellow-citizens.

But to those of the fold who have given the matter some thought our Chief Executive's assertion is almost a truism. For what else can a good Catholic be but a good citizen? A good Catholic knows that he must keep God's commandments; he knows that he must not buy or sell votes; he knows that he must not perjure himself; he knows that he must not rob or defraud the government or the taxpayer.

Good Catholics, moreover, believe that the Almighty will one day exact from them a strict account of the way they have kept His law; good Catholics reverence as coming from God all duly constituted authority; good Catholics consider marriage a sacred institution; good Catholics believe that morality without religion is a hollow sham.

The Church too, it should be remembered, provides her children with effective means for keeping the commandments and living up to their belief. For if they will but use the prayers she teaches them, heed the warnings she gives them and avail themselves of the holy Sacraments she administers for the cleansing, safeguarding and strengthening of their souls, Catholics will find it easy to keep the commandments and hold fast to their creed.

Such Catholics cannot but be good Americans. For to-day the Americans who are a menace to their country are corrupt politicians, shameless perjurers, lawless So-

cialists, upholders of divorce, and secularists in education. But no good Catholic can be any of these. So President Taft is right: The better the Catholic, the better the American.

## A Moral for Our Readers

According to the figures given out to the comrades, October 7, by John M. Work, the National Secretary of the Socialist Party, its membership has now passed the one hundred thousand mark. Basing our calculations, as Socialists do, upon the ratio of members to voters, the party should now be able to poll more than a million votes, since with a membership of only 60,000 they registered 607,000 votes at the last balloting.

The reason for this discrepancy between the number of party members and party voters is easily understood when we learn that the former contribute each month twenty-five cents for the support of the party organization, while the latter make no greater sacrifices than merely to show their sympathy and offer their support by casting a Socialist vote. The party was founded only in 1901, at the time of the "Unity" convention at Indianapolis, and its greatest increase in membership took place immediately after the last elections, when the figures leaped from 60,000 to 80,000 during the brief period of three months.

There is an army of 50,000, known as "the Appeal Army," active in securing the circulation and ever greater expansion of the Socialist weekly, the *Appeal to Reason*, which already numbers half a million subscribers and many millions of readers. To each member of this army a circular letter was sent from the national office of the Socialist Party, with a special application blank for party membership, urging the recipient to become a member of the party, or if already one, to induce another to fill out the blank. The results are now beginning to show themselves.

Oh, for an army of 50,000 to pledge themselves to the spread of Catholic literature! Why not, dear reader, interest yourself for one, and make the application personal? There is no success except by work, and no work more important, as the Holy Father assured us, than the apostolate of the Catholic press. There are countless homes where a Catholic paper has its mission to fulfil, where you alone can introduce it, where else it will never find an entrance. It is your work as well as ours. What is so unselfishly done by the worker in the Socialist cause, who looks for no reward in the hereafter, can certainly be done by you, prompted by all the high motives which faith suggests and by the most urgent appeals from the Vicar of Christ. Well does he realize that the building of churches and schools will not avail us if we neglect the active, energetic support of the Catholic press. It is to you he addresses himself; yours is the work and yours the reward.

Socialists realize the power of the press. The vast



diffusion of their literature is due entirely to individual initiative and enterprise.

Why not follow their example?

### A Successful Protest

To purify the New York stage is so great a task that its accomplishment will require the long and hearty co-operation of all good citizens. But what can be done in smaller cities by following a line of action like that suggested in the issue of AMERICA for September 2 is shown by the ease with which the Aloysius Truth Society, an association of Washington Catholics, aroused the public opinion of that city against indecent theatrical productions.

A "Broadway success" not fit to be seen was announced to be coming to a Washington playhouse. The Aloysius Truth Society thereupon mailed a circular letter to the leading institutions and to the prominent men of the city, explaining the objectionable nature of the production and urging all to send vigorous protests to the manager of the theatre at which the performance was to be given. Consequently, the public was at once assured that, though the play would be presented, all objectionable features would be carefully removed. The promise was kept. But what was the result? The comedy proved so weak and insipid that the critics marveled much how so flat an affair could have enjoyed so long a run in New York. The explanation is simple. The parts eliminated were the very features that made the play so attractive to the prurient and the foul-minded, and with these portions gone, as the play lacked any real merit or dramatic consistency, it proved a total failure.

Besides exercising such praiseworthy vigilance as this, the Aloysius Truth Society publishes at intervals in the *Washington Herald* able papers on the decadence of the American stage, and suggests remedies for its improvement. Thus a sound public conscience may be formed on this important question.

Why cannot Catholics in other cities profitably follow this example set for them in Washington?

### Canadian Agitation for a New Marriage Law

Will this agitation succeed? Only a prophet could answer definitely. One may note in it, however, an essential element in all successful revolutionary agitation, unscrupulosity as regards misrepresentation. In its beginnings we were told that the Province of Quebec stultified itself by declaring invalid marriages entered into before its own duly authorized agents. Now that it is clear to every one that the Province of Quebec does not authorize any but Catholic priests to assist at Catholic marriages, and that, if Episcopalians, Methodists, Presbyterians, etc., so chose, it would authorize no one but the ministers of those sects respectively to assist at the marriages of the members of such sects, the agitators

raise a new cry. If a Protestant, they say, should marry a Catholic before a minister, or if a Catholic who had embraced Protestantism should in the same way marry a Catholic, or even a Protestant, the Quebec courts would, in view of the "Ne Temere" decree, decide such marriages to be invalid.

On what grounds do they forecast so surely what the decision of the courts would be? Past experience shows that, on the contrary, the Quebec courts are inclined to favor the Protestant side, and it is most probable that they would do so, should such cases come before them. They are very far from being mere echoes of the ecclesiastical courts. The Quebec code does not make them so. This recognizes the impediments placed by any denomination upon its members; but in the cases suggested at least one party is not a member of the Catholic Church in the eyes of the law; and we do not think we are far wrong in judging that the courts would decide in favor of that party. *Odiosa sunt restringenda* is a maxim of general application, and we believe that this would be the legal view of the case.

Anyhow, to base an agitation throughout the length and breadth of Canada against one province on a mere hypothesis is so utterly unreasonable that further misrepresentation is needed to support it. Hence we have been told that a well-known Catholic of Montreal, who married many years ago a Protestant woman before a minister, has had the invalidity of the marriage declared in a Quebec court, in view of the Ne Temere decree, and sustained in the court of appeal. As that decree is only a little over three years old, the story supposes it to be retroactive, and the wildest agitator knows better than that. If the Catholic is so well known, and if the case has gone from the lower court to the court of appeal, it is strange that the agitators do not quote it specifically by name.

### Methodist Unity

At the Ecumenical Methodist Conference which was in session last week at Toronto, Canada, the Rev. T. H. Lewis, of Westminster, Md., who is President of the General Conference of the Methodist Protestant Church, made an urgent plea for a union of American Methodists into one body. He stated his position in favor of such a union thus: "We are keeping ourselves back from the greatest opportunity ever offered us by the most unnecessary and inexcusable hindrance ever tolerated. If a census of opinion could be taken as to what one circumstance would do most to promote world-wide evangelism among the Methodists themselves, enlist most missionaries and start a missionary crusade that would set the Methodist world aflame with new zeal and hope, I believe an overwhelming majority of all our people would say: 'It is the union of American Methodists into one body.' We have seventeen different names for Methodists in America, and consequently about as many different missionary campaigns. In the field we compete with

each other, duplicate each other's efforts and confuse those trying to serve." Bishop E. E. Hess of the Methodist Episcopal Church, South, expressed his dissent. "When you get too big a church it suffers from its own obesity," he said.

The earnest plea of Mr. Lewis for unity coupled with the unpleasant substantive employed by the Methodist Bishop in describing the Church is but a surface indication of the underlying difficulties which must be met and overcome before the multiplying divisions of Methodists can ever be formed into an organic body.

If Methodism has split into seventeen separate units in this country, this is due not only to the lack of any cohesive force which would hold its adherents together, but because, like Protestants in general, the principle of private judgment applied to essentials is running to its logical consequences. The principle of authority, on the other hand, is as essential to the Church as it is to the State. Without it Catholicity could never boast of its unrivaled unity nor present, as it does, an unbroken front to its assailants. When Methodists submit to authority, they may hope for unity, but in this case they will cease to be Methodists. A body in which the ravages of decomposition are visible may be held together by the embalming process, but such treatment arrests only for a time the progress of decay.

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"There are about 15,000 English-speaking Jesuit priests and scholastics in England and the colonies," writes a foreign correspondent of the *Springfield Republican* for the enlightenment of his readers. If by "England and the colonies" is meant the whole world, and if by "English-speaking" are meant Jesuits of all nationalities, and if in "priests and scholastics" are included lay-brothers, the assertion is not far from the truth. The English and Irish provinces of the Society have combined but about one thousand members.

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The authorities in New York City are vigorously enforcing the observance of the Child Labor Law. One day recently a city magistrate affixed his signature to 132 warrants and summonses procured by the inspectors of the Department of Commerce and Labor for alleged violations of the statute. For three weeks the department gave special attention to the matter of children between 14 and 16 years of age being compelled to work more than eight hours a day and being detained in shops and factories after five o'clock in the evening. In Manhattan Borough fifty inspectors traveled in pairs, visiting the whole district and procuring the evidence for themselves. Other inspectors were at work at the same time in other sections of Manhattan and in Brooklyn. Fully fifty child labor violations were found in the Borough of Brooklyn.

### A YARN ABOUT SUBMARINES

"The pleasures of Anthony and Cleopatra have also rendered celebrated the divers of Egypt."—This is not a quoting from classical history, but from a pamphlet produced by a naval lieutenant in 1875, who says:—"According to Plutarch, the two lovers were frequently engaged in fishing in the waters of the Nile, on which occasions Anthony secretly employed the services of a submarine assistant, who from time to time attached a fish to the line of his master. The success of Anthony was a matter of great concern to Cleopatra, who could not conceal her annoyance, till one day, discovering his secret, she also employed a diver, who, on the next occasion, attached a large salt fish to the line of Anthony, who drew it from the water amidst the laughter of the surrounding courtiers."

Now, if anything in this weary world is refreshing, it is to light upon some such passage with its little view of human nature smiling through the driest possible series of military documents. Nowadays Uncle Sam's naval officers seldom drift into such light literature, but their predecessors have left humor and poetry and pathos in their reports, and so the charm will ever cling to old public documents.

To-day is the era of abridged reports and statistics, polysyllabic citations and scientific data. Some matters are so condensed in the official output of to-day that nothing but hardened consonants and digits seem to have survived from the shaking up and boiling down process which resulted from the official order to "curtail reports."

So, back to nature, the human nature which founded our nation and which really is the nation, our hearts love to wander from the mazes of abstract officialism. On my desk I have kept lovingly this little faded-purple pamphlet called "Lecture on Submarine Boats and their Application to Torpedo Operations, by Lieut. F. M. Barber, U. S. Navy." The lecture was printed (and probably delivered) at the U. S. Torpedo Station, Newport, R. I. It drifted into the harbor of the Public Documents Library with some more old-time Ordnance Bureau text-books, on some of which was written the owner's name "Capt. Dewey" or "Geo. Dewey." I fell day-dreaming at the autographs, wondering if the renowned Admiral would be glad to know that the school books of his early days were completing Uncle Sam's collection and were incidentally proving of unusual interest to one reader.

Lieut. Barber delighted in tracing the history of submarine navigation even back to the siege of Tyre, during which the Macedonians were "much annoyed by workmen under water, who came out from the city and cut their cables." These early submarines also prevented the enemy from building a dike by removing the stones underneath the water as fast as others were added above.

Touching on the armored divers of Rome, he passes to the two Greeks who demonstrated before Charles V the principle of the diving-bell by descending into the water in a large inverted kettle loaded with lead at the rim, coming up dry, and with their light still burning—all this at Toledo, Spain, in 1540.

Next came Cornelius Debbrel who, in 1624, constructed a submarine boat to carry twelve rowers and some passengers, and he is also credited with having discovered a liquid to purify the air needed in the under-water trip, but his secret died with him. The next Englishmen walked below the waters in a leather sack, cut largely on the outline of the human form and with a glass window at the face.

Next comes the Yankee genius, a William Phipps, ship carpenter of Boston, who "persuaded King Charles II to furnish him with a ship and a diving-bell of his own in-



vention to search for a rich Spanish ship which had been sunk in six or seven fathoms of water off the coast of Hispaniola. The first attempt was unsuccessful, but on a second trial in 1687, he succeeded in raising treasure to the amount of \$200,000. He was knighted on his return to Europe."

The last has been quoted at length because it may prove to be the first of the endless series of thrilling tales which center about mysterious Spanish treasures.

Bushnell, who died in Georgia in 1826, at the age of ninety, is called the "Father of Submarine Warfare." A Connecticut Yankee was this inventor, and he earned the other title during the Revolution by getting his boat, "American Turtle" under the British "Eagle," then lying off Governor's Island, in order to blow up that ship. The magazine exploded at some distance, however, and threw up a huge column of water, which astonished all and harmed no one.

The invention of Fulton and the government boat which was created to destroy the "Merrimac" of Civil War fame, are followed by a legion of later and successful submarine boats.

Some of the photographs of the poor old battleship have been officially published on large plates in connection with a recent report, and this can be obtained by those interested, as can the old detailed report of the Board of Inquiry on the Maine, but Lieut. Barber's Lecture, with its chronological appendix and its illustrations, is one of the good things which only come by the drifting-in process.

M. PELLEN.

## LITERATURE

### Reading for Catholics.

"Read your newspaper standing," was the advice given by a sage of the last century to the young men of his time, and "Read your newspaper standing" would be good counsel for American Catholics to-day. For if many who now sit for hours reading from the secular press page after page of trifling, useless or injurious "news and comment," which it requires little mental effort to absorb, were to skim through a reputable newspaper only as long as they could remain comfortably standing in one position, much time could be saved for more profitable reading.

The Catholics of this country should develop a taste for good literature. It is something that can be acquired. Every reader can frequent the society of the kings and queens of letters if he only wishes to fit himself for it. "All the while," Ruskin writes, "this eternal court is open to you, with its society, wide as the world, multitudinous in its days, the chosen and the mighty of every place and time. Into that you may enter always; in that you may take fellowship and rank, according to your wish; from that, once entered into it, you can never be an outcast but by your own fault; by your aristocracy of companionship there, your own inherent aristocracy will be assuredly tested." "Do you ask to be the companion of nobles?" he continues. "Make yourself noble and you shall be. Do you long for the conversation of the wise? Learn to understand it and you shall hear it." So Catholics can school themselves to appreciate and enjoy what is best in literature. The mere determination to like Shakespeare or Newman, for example, is a great stride forward. To take up, for instance, a well-edited text of "Macbeth," or the "Second Spring," with the resolve to discover and enjoy its beauties, is likely to be rewarded with at least the beginnings of the appreciation of a masterpiece.

No one can truthfully maintain now that there are few books by Catholics worth reading. If nothing but novels are desired, Father Francis J. Finn, S.J., reminds us that: "It

is time for our Catholics to awake to the fact that there are now in the market splendid Catholic stories; that within the past decade there has sprung up a set of Catholic novelists the possibility of whose existence, even in the time of Cardinal Newman, was undreamed of. Canon Sheehan, John Ayscough, Father Benson, Genevieve Irons, the late Henry Harland, Olive Katherine Parr, Frank Spearman, Alice Dease, M. F. Egan, Mrs. Wilfrid Ward and others, have written novels out of which might be selected a number of books, which in every respect would be superior to any of the recorded 'best-sellers' of the last four or five years."

As for poetry, history, biography and devotional literature, how well provided with them English-speaking Catholics are, can be proved by a glance at the Liverpool *Times'* "One Hundred Best Catholic Books," a list reprinted in last April's *Catholic Mind*.

What a wealth, too, of solid learning the successive volumes of "The Catholic Encyclopedia" are furnishing. This great work those of slender means should be able to find at their local public library, so there is no excuse nowadays for any reading Catholic to be ignorant of the teaching, history and literature of the Church.

But, besides good books, Catholics should have good periodicals in their homes. Secular magazines and papers are there, no doubt, in abundance, but is the Catholic Press as well represented? In addition to the diocesan weekly, *AMERICA* or the *Ave Maria* should be conspicuous on the library table, and magazines like the *Messenger of the Sacred Heart*, the *Catholic World*, the *Rosary* or *Extension*, should not be absent.

If Catholic parents first cultivate in themselves and then impart to their children a correct taste in literature, so that only what is best is enjoyed or tolerated, they will be protecting their homes from the greatest danger of these times, the plague of indiscriminate reading.

Those, moreover, who staunchly support Catholic editors and authors may feel assured that they are doing more to stay the spread of irreligion and immorality in our land than if they built a score of churches, for Catholic books and periodicals can be made to reach and influence those who never enter a church. To counteract also the harm being done by that deluge of bad books and magazines that is daily pouring from the press, our boys and girls must be taught betimes to value properly the excellent work Catholic authors and editors are doing. For read our children will, that is certain. Then let us teach them to read what is good.

W. D.

**Social France in the XVII Century.** By CÉCILE HUGON. The Macmillan Company, New York. \$3.00 net.

The "Social France" depicted in this very interesting volume is largely that part of it which clustered around the throne of Louis XIV, from his babyhood to his old age. There are, however, hasty sketches also of the conditions that prevailed in the everyday life of the people who had to submit to the freaks of the Grand Monarque's character, which by his extravagance and ambition developed to an appalling extent. As the writer is a lady, the distinguished women, respectable or otherwise, who fluttered about the court are given, perhaps, a disproportionate degree of consideration. But that may have been done with design, as the luxury of which these females were the natural promoters was the occasion, if not the chief cause of the sufferings which characterized the daily life of the unfortunate subjects of Louis XIV. On the other hand Miss Hugon does not fail to set before us in its completeness the favorable side in the character of these remarkable women by present-

ing them to us divested of their frivolity and worldliness, when in the days of the dreadful pestilence that ravaged France they appeared in great numbers as ministering angels at the bedside of the sick and dying.

In the matter of education one is tempted to doubt if the writer has given us a correct estimate of the condition of the schools prior to the times when the Jesuits took control of the colleges. If such gross ignorance prevailed among the bourgeois and nobles, it is difficult to understand how a brilliant period of letters was instantaneously evolved from the chaos. Nor do we admit that the results were due to an anticipation of the pedagogical maxims of Jean Jacques Rousseau; or that the influence of the school of Port Royal was as beneficial for the nation as Miss Hugon would have us accept. In the matter of morals, it is unfortunately true that scandal was rife in those days, especially in the court circles, and it is pleasant to note the delicacy in handling those unpleasant themes which distinguishes the writer's account of those blots on the reign of Louis. The book on the whole is a notable addition to the knowledge of that brilliant period of French history.

**Die Schönheit der katholischen Moral.** VON FRANZ HAMM. M. GLADBACH: Volksverein Verlag. 1, 20 M.

A thoughtful little book, written by a competent authority and dealing with the beauty of Catholic moral. It is a work such as is most greatly needed and most rarely found—a literary treatise on theology, in which priest and layman can take delight. The author's presentation is purely historical and in nowise polemic. We first glance with him at the ethical passages gleaned from the pages of the earliest Fathers; thence we pass into the company of those master minds, St. Clement of Alexandria, St. Ambrose, St. Augustine, St. Thomas and St. Bernard, and finally discuss the scholastic moral of our own day. It is not an exhaustive treatise that the writer means to put before us, but a book filled with pregnant thought and beautiful illustration. At a time when every resource of literary effect is employed to present the pagan ethics of our age in the most attractive forms, we should eagerly welcome a work which would set before the world the truth of Catholic moral in its own becoming beauty. \* \* \*

**Afrikanische Spiegelbilder.** VON OTTO C. ARTBAUER. New York: Friedrich Pustet.

A picturesque description, full of color and life, giving the reader a vivid conception of the countries which to-day are most in the eyes of the world, Morocco, Tripoli and other parts of the great lands of the crescent. The natives with their impressionable natures, their fiery tempers, their distrust of the foreigner are strikingly placed upon the canvas. The book has all the interest of a story. \* \* \*

**Kirchliches Handbuch,** herausgegeben von H. A. KROSE, S.J. St. Louis: B. Herder. \$1.70 net.

The present issue of the Handbook of the Church is for the years 1910-1911. Two volumes of this work have already appeared and the intention is to make it an annual publication, if the proper encouragement is given to the enterprise. The name of the editor, Father Krose, S.J., is sufficient guaranty for the accuracy of the statistics and the correctness of the general information. The volume is intended to be used mainly as a reference book and gives the data whence we may gather the present condition of the Church: of her hierarchy, religious orders, societies, missions, schools and recent legislations. Although the general status of the entire Church is presented in various particulars, yet the book as such is devoted to the interests of Germany and of German

Catholics, for whom it is written. This, however, will not lessen its value for the general student, who will find here a complete account of the activity of the Catholic Church in the German Empire. \* \* \*

"The Lights of English Literature," by E. Gibson Houston, is a very useful companion to the teacher of English. Though evidently not intended as a text book in itself, still it forms a useful accompaniment to almost any course of English literature selected by the teacher. It is a compendium rather than a mere synopsis of English literature, containing a well-defined outline of the field of English prose and verse from Caedman of the seventh century to Kipling of our day. The author groups the long line of writers into nine distinct ages. He does not seem to make any attempt at original criticism, but rather tries to present clearly and concisely the characteristics, the authors and the productions of each age. A leading feature of the work is a pictorial chart, showing the representative writer of each age. Around this portrait are grouped the names of contemporary authors, their relative degrees of merit being shown by difference of type, while signs in footnote indicate the nature of each writer's work. The entire work contains in a nutshell the meat of English literature.

There are certain books which the Catholic editor keeps always within easy reach. One such is "The American Catholic Who's Who," the valuable work of reference that Georgina Pell Curtis has compiled and edited and Herder publishes. Its seven hundred pages, well packed with biographical data of our Catholic countrymen, are a monument to the industry and enterprise of its projectors, and an impressive record of the number of Catholics of prominence this land contains. Though the first attempt here at a book of this kind, a year's use of the work has proved its high worth and many merits. Use, however, also betrays some of its defects and deficiencies. No one, of course, should be mentioned in a "Catholic Who's Who" that has never been received into the Church, or has thrown off all allegiance to her. Yet we find a prominent actress of no apparent church connections whatever, and a well-known mayor, who has long ceased to be a Catholic, put down as sheep of the fold. Then, too, the number of names in the book could profitably be reduced. Too many are of merely local prominence. On the other hand, some conspicuous omissions, due, no doubt, to the difficulty of securing information, have been noted.

In a work of this nature it is the editor's ungrateful duty to blue pencil the MS. of those who write too profusely about their family tree, their social triumphs, their minor achievements, or their commonplace travels. But there are some grave offenders of this class. About prelates, priests and laymen of real distinction we would often like more data than are given. Their modesty keeps them hid. Perhaps a neater and more compact book could be made of the "American Catholic Who's Who" by modeling it more on its British contemporary, in matter and style. But these, after all, are blemishes that can readily be pardoned in a pioneer work and really detract little from the many excellencies of Miss Curtis' book.

Father Thurston, S.J., has contributed to the *Month* an interesting enquiry into the origin of the term "Roman Catholic." It seems that "popish" and "Romish" were the epithets commonly applied to Catholics by Protestants prior to the year 1618. But about the time of the marriage negotiations James I was carrying on with Spain, "a more courteous tone came to prevail, and the usual term employed to designate the religion of the Spanish people is 'Roman Cath-



olic." As the word "Roman" was used, not in a descriptive, but in a restrictive sense, it should have been resented by English and Irish Catholics of the seventeenth and eighteenth centuries. But cowed by the penal laws they began to use the name themselves. In 1901, Cardinal Vaughan tried in vain to get the Crown to receive an address from him and his suffragans in which they described themselves simply as Catholics. The only permissible style was declared to be "the Roman Catholic Archbishop and Bishops in England." But the Cardinal found an early opportunity to explain publicly that, "with us the prefix 'Roman' is not *restrictive* to a species, or a section, but simply *declaratory* of Catholic." Father Thurston concludes his paper by urging his readers to insist on being called Catholics merely, to protest uniformly against the use of the name Roman Catholics, and to strive by every means in their power to claim the title which has been their rightful heritage from the beginning.

### BOOKS RECEIVED

Studies Military and Diplomatic. 1775-1865. By Charles F. Adams. New York: The Macmillan Co. Net \$2.50.  
 Pioneer Irish of Onondaga. About 1776-1847. By Theresa Bannon, M.D. New York: G. P. Putnam's Sons.  
 The Oriental Religions in Roman Paganism. By Franz Cumont. Introductory Essay by Grant Showerman. Chicago: The Open Court Publishing Co. Net \$2.00.  
 Genius and Other Essays. By Edmund Clarence Stedman. New York: Moffat, Yard & Co. Net \$1.50.  
 Where the Shamrock Grows. The Fortunes and Misfortunes of an Irish Family. By George H. Jessop. New York: The Baker & Taylor Co. Net \$1.00.  
 Robert Louis Stevenson. By Isabel Strong. New York: Charles Scribner's Sons. Net 50 cents.  
 The Poems of Henry Van Dyke. Now First Collected and Revised with Many Hitherto Unpublished. New York: Charles Scribner's Sons. Net \$2.00.

#### Latin Publication:

De Actibus Humanis. Auctore Victore Frins, S.J. Pars III. De Formanda Conscientia. St. Louis: B. Herder. Net \$2.00.

#### Spanish Publication:

La Vida Espiritual. Reducida á Tres Principios Fundamentales. Por el Padre Mauricio Meschler, S.J. Version Española por el Padre Juan M. Restrepo, S.J. St. Louis: B. Herder. Net 70 cents.

#### French Publications:

La Dévotion au Sacré-Cœur de Jésus. Doctrine-Histoire. Par J. V. Bainvel. Paris: Gabriel Beauchesne, Rue de Rennes, 117. Prix 4 fr.  
 La Première Communion. Histoire et Discipline; Textes et Documents; des origines au XXe siècle. Paris: G. Beauchesne. Prix 3 fr. 50.  
 Récits de la Chambrée. Par Abbé Georges Ambler. Paris: G. Beauchesne.  
 Bellarmin et la Bible Sixto-Clémentine. Étude et Documents Inédits. Par le R. P. Xavier Marie le Bachelet, S.J. Paris: G. Beauchesne. Prix 5 fr.

### EDUCATION

Dr. Stewart Paton, the eminent specialist in nervous diseases, has entered the lists in opposition to Dr. Andrew West, whose admirable paper on "Vocational Training" was discussed in this column two weeks ago. In a letter to the *New York Times* (October 7) he criticises the charge made by the Dean of Princeton's Graduate School that "the pursuit of the 'immediately useful' has to a great extent driven out the great studies of universal value and has become a menace to the liberal arts and sciences—the very soul of university life." Dr. Paton accepts Dr. West's paper as an "attempt to make vocational training the scapegoat for all the pedagogue's sins of omission and commission," and he affirms that "there are a great many intelligent persons who will not sympathize with the attempt." Dr. West, no doubt, will in his own time give us a suitable reply to the distinguished physician's letter, meantime, since the Princeton professor's contention was cordially approved in our own comment, it will be worth the while to look into some of the assertions contained in Dr. Paton's rejoinder.

\* \* \*

The medical specialist will, one is sure, pardon the query suggesting itself on the first reading of his letter. Why does

he deem Dr. West's paper a sweeping denial of any virtue in vocational training? "That there should be ample place outside and a place inside universities for technical and vocational training is to be admitted," are Dr. West's words, and he adds, "full provision should be made and is rapidly being made to supply what the nine-tenths of those who go to school and must 'make a living' need and can take." His quarrel is not with the defenders of vocational training as such, but with those who, in exaggerated esteem of that training, "slide into acquiescence with the notion that in education the visible side is the chief thing, and that the real end of education is 'practical,' 'vocational,' 'something that you can see the use of,' 'something that will help a man make a living.' The present day insistence on vocational training is ignorant," he contends, "because the relation of technical to liberal studies is not recognized in it to be not coordinate but subordinate; before one specializes he should have the general mental development that will make possible success in the special phase of work he may undertake."

\* \* \*

Dr. West's argument is not an attempt to magnify the cultural value of liberal studies by speaking in derogatory terms of technical and vocational training; his purpose is deeper and broader. To him the "end of education is the development of intelligence," and learning is valuable for something more than that it helps a man in the struggle for life. If we mistake not, it is the crudely material concept of those who constantly measure the value of an education in the terms only of practical money-getting which he attacks. In the eagerness begotten of the progress characteristic of our time we try to turn all to utilitarian ends irrespective of the abiding invisible values of things. There are some things that cannot be turned into gold, and some things which gold cannot produce, without which, nevertheless, life in the society of our fellowmen would become a mere struggle for existence in which the physically strongest, the shrewdest and the most unprincipled would survive. There are virtues, to be sure, in the vocational training; so much one willingly concedes to Dr. Paton; but the virtues it possesses will never justify the intolerant stand its defenders assume towards every phase of intellectual training which does not make directly for material comfort, the conveniences of life and the material aids to refinement.

\* \* \*

The Dean of the Princeton Graduate School, one may presume, is quite ready to accept the self-evident proposition that every disciplinary process by which the maturity and perfection of man's faculties are in any degree attained is in the widest sense of the term educational. This is a simple corollary of the original idea of the generic term "to educate." The traditional definition of the process it implies is that which simply asserts education to be the unfolding and development of the faculties of the whole man, the educing from the potentiality of the individual—to use the phraseology of the schools—of that physical, intellectual and moral maturity in act of which the individual is capable. Where Dr. West enters into conflict with the defenders of exaggerated vocationalism is rather in the specific determination of the disciplinary process best adapted to ensure this development. Since education is a generic term, comprehending various kinds, and not a word connoting a number of unrelated processes, it certainly supposes harmonious evolution of the distinctive faculties characterizing man as an intellectual and moral agent. The primary purpose of all education, properly so called, is to develop and train mental powers and to form and fix character.

Precisely here is found the inherent fallacy of the educationist whose criterion of the worth of a disciplinary process

rests in its capability "to help a man make a living." The acceptance of the "obviously helpful" as a sole measure of one's effective use of his intellectual gifts is to follow a utilitarian impulse, which, as Dr. West very properly affirms, is "good only when followed as subordinate to something higher—the making of a good life." It invariably results in "individual narrowness, personal prejudice, amateur knowledge, half-baked impressions and facile judgments" which are the chief obstacles preventing the spread of culture. Dr. Paton appears much concerned lest the upholders of an education that means "something more" than bread-winning "introduce factional disputes and schisms among the defenders of the citadels of learning—the universities." These have no such purpose in view, one may safely affirm, but even the possibility of such an outcome will scarcely lessen the zeal with which they hold to a truth resting upon the very foundations of educational theory and confirmed by the results of history—the aim of education is to beget intelligence and to form character, not to help merely the individual in his struggle for life.

As frequently happens, the sensation of a day has died away leaving hardly a trace of the upheaval it created. One hears but little of Mr. Crane's broadside on the "Moral Result of College Education," and yet it was but yesterday that our papers gave it the notability which fantastic headlines and first-page prominence ensure. A curious sidelight is thrown on the Chicago merchant's attack by a remark contained in a letter recently received. A gentleman well informed on Harvard's ways, whilst conceding Mr. Crane to be "a crank of the first water on college and technical education," writes in this strain: "I think he is nearly right on the college business, as you know from our own observation here in Boston. . . . Some time ago I was talking with some Harvard men and the dearth of new college songs came up. One of them remarked that the new college songs were not heard outside of the college *because they could not be sung in public*. The fact is, of course, that there is entirely too much freedom for the freshmen classes. If the large colleges would adopt the system of the Catholic colleges of keeping the boys within certain bounds and not allowing them to run loose, it would make a great difference with their morals during freshman year."

M. J. O'C.

#### ECONOMICS.

As our readers know very well, coal fields are distributed quite widely in Western Europe. They occur in Westphalia, in Belgium, in Northern France, in England, Scotland and Wales. In fact, there seems to be a coal belt running northwestward between, say, latitude 48 and 56. As Ireland is well within this belt and is directly opposite the great English, Welsh and Scotch deposits, one would naturally expect to see these continued in that island. But, strange to say, there is no coal in Ireland; or rather, that there is no coal in Ireland has been the unfaltering persuasion of every schoolmaster in Great Britain for many a long year; and this valuable piece of geological information has been handed out unwaveringly to generation after generation of British school children, and to Irish children too in many national schools.

The absence of coal from Ireland was, of course, a mystery of Divine providence, which might not be examined too closely. It was commonly suggested, nevertheless, that God had laid up huge supplies in England, Scotland and Wales, as a reward for their people in view of their future meritorious zeal for the Gospel; and it was often pointed out that the extraction of coal developed almost step by step with the

spreading of Protestantism. On the other hand, God had deprived Ireland of such treasures in punishment of its future obstinacy in adhering to Popery. Perhaps the explanation savors somewhat of bigotry; but for all that most Englishmen, Scotchmen and Welshmen held it "*alta mente repostum*" along with the conviction that in the Popish religion there is something incompatible with the spinning of cotton, the weaving of flax and wool and the navigation of the sea. For this idea they were as excusable as for the other; since their school histories have always observed a singular silence regarding certain very important facts that concerned Irish manufactures and trade.

Sometimes a foolhardy soul would venture to doubt the general persuasion. "Coal in Ireland?" would be the ordinary Briton's rejoinder. "Pooh! Pooh! Nonsense! You might as well talk of sturdy British oak in Timbuctoo!" But is there coal, workable coal, in Ireland? The "Encyclopædia Britannica," in its ninth edition, held out some hopes. It told of coal in all four provinces and was somewhat complimentary to the Leinster and Connaught fields. Its tone, somewhat depressing with regard to the Munster field, becomes soberly enthusiastic over that of Ulster, in which "it is believed that very extensive and valuable seams of workable coal exist at lower depths," a belief unentertainable with respect to the coal of the other provinces by any one who has not shaken himself free from the notion of the connexion between coal and the Protestant religion. Still one must not allow himself to be elated by the partially favorable view of the ninth edition. The last edition retracts all its concessions, telling us without any details that though coal is found in all the provinces, the quantity raised is very small. Under the heading of "Geology" it is more explicit, informing us of a vast upheaval at the close of the carboniferous period—the same, probably, which hurled the Isle of Man into the sea after pulling it out of the ground to form Lough Neagh—that raised all the upper coal measures to be worn away by the weather, the just punishment of a Popish people, and concluding that "little encouragement can therefore be given in Ireland to the popular belief in vast hidden coal fields." Hence, notwithstanding the ninth edition, the glorious, pious and immortal William, though he could deliver from Popery and wooden shoes, could not bring back, even to Tyrone, "the very extensive and valuable seams at the lower depths."

But is there coal in Ireland? A writer in the London *Times*, not having the fear of the last edition of the "Encyclopædia Britannica" before his eyes, tells of the discovery below the seams that have long been known, of a deposit of steam coal nearly equal in colorific value to the best Welsh. Being Irish it could not, of course, be absolutely equal to Welsh, still less could it be superior. The area of the field in which the new seam occurs is 75,000 acres, and its contents are estimated at 100 million tons. The more generous ninth edition of the "Encyclopædia Britannica" gave only 180 million tons of very ordinary coal to all Ireland. The Great Southern and Western Railway is about to extend its line into the district, what it would never do for the anthracite that has been worked on a small scale for so many years. But steam coal is not anthracite. It can be sold to Germany for its navy. The other day, when the Government was hurrying 20,000 tons of Welsh coal to the naval bases on the North Sea, 80,000 tons, it is said, were being shipped to Germany, with whose fleet it seemed quite probable that the British fleet might soon be engaged.

It appears, then, that there is coal in Ireland; and that, notwithstanding the latest "Encyclopædia Britannica's" refusal to encourage so unscientific a belief, there may be other "vast hidden coal fields" besides the Leinster one just discovered.

H. W.



## PULPIT, PRESS AND PLATFORM

Among the reminiscences published by the Chicago Tribune on the fortieth anniversary of Chicago's "great fire," Oct. 9, 1871, is the following interesting story of a great missionary's vow. The incident is one well remembered by old-timers of Father Damen's home parish, the Holy Family, in Chicago.

"About that revered edifice known to three generations of west siders as Holy Family Catholic church centers a romance which had its inception at the time of the great fire. Built in 1857 by the Rev. Father Arnold Damen, S.J., the church and some of the oldest members of the original congregation have seen the great west side spring up around it.

Father Damen, who was the first Jesuit missionary to enter the field of Chicago after Father Marquette, established the Holy Family parish in 1852. He was the nestor of St. Ignatius college, now Loyola university, and his original parish comprised all that part of Chicago west of the Chicago river as far north as the present North avenue, and extending south into the prairies that fringed the young city. In an obscure corner of the gray old church which has stood for fifty-four years is a niche which shelters a statue of the Blessed Virgin. "Our Lady of Perpetual Help" is the symbolic title the image bears, and before it is a triangular candlestick, in which seven burning candles are placed.

The story of "Father Damen's Pledge" has its fountain head in that triangular array of lights before which hundreds offer daily orisons to the madonna above. Pious old Irishwomen of May street have watched its flickering gleam for forty years, and in telling their children or grandchildren the story of Father Damen bear witness to the fact that the candles never have gone out.

On October 9, 1871, the great Chicago fire started in a little old cowshed on De Koven street near Jefferson street. Early in the morning terrified women and children rushed to the shrine of the Madonna. The fire was headed in the direction of their parish, and the church of the Holy Family was directly in its path.

Father Arnold Damen was in New York conducting a mission. He was sent a telegram telling of the peril that threatened Chicago and his own little world, the Holy Family parish. Before the altar of St. Michael's, in Brooklyn, he prayed that his parish might be spared, and vowed a sanctuary light would be kept forever burning before the image of Our Lady of Perpetual Help if his prayers were answered.

Back in the gloomy church the women before the shrine saw the flames advance until but a hundred yards separated them

from the outlying houses of the parish. Then the course of the fire was turned and the flames swept back over the downtown district. Not a house in Holy Family parish was burned, and when Father Damen returned the next day the story of the miraculous escape was told.

"*In hoc signo vinces*," said the pastor, as he knelt before the statue of the virgin. That day the lights were placed before the shrine, and Father Damen solemnized his vow at Mass never to allow them to burn out. The rector imposed the same obligation on all his successors.

For the past twenty-five years Brother Thomas Mulkerins, sacristan of the church, has tended the lights. He has guarded them jealously during his quarter century of vigilance and attests to the fact that they never have gone out. Three years ago the sacredness of Father Damen's pledge was threatened during a heavy rain storm one night.

The chancel window had been left open and a driving rain swept in past the shrine. At midnight the lights were all burning, but early in the morning when Brother Mulkerins entered the sanctuary the feeble glimmer of one candle stub was all that attended Our Lady of Perpetual Help. Quickly lighting a fresh candle from the dying one the sacristan placed it in a position and soon all seven were burning brightly.

Two old women of May street will have none of the theory that the position of the candle saved it from extinction on that occasion. The spirit of Father Damen, who died several years ago during a mission at Cheyenne, Wyo., they insist kept watch over the fervid little glow until Brother Mulkerins arrived. The fire of '71 is perpetuated in the feeble candlelight and the old women of the parish declare that it is the spirit of Catholicity itself, "the light that never has failed."

## ECCLESIASTICAL NEWS

## ENTRANCE FEES AT MASS.

Circular letter of His Excellency, the Apostolic Delegate, to all the Archbishops and Bishops of the United States:

SEPTEMBER 29, 1911.

YOUR LORDSHIPS:

On different occasions complaints have been made by various persons to this Delegation of the custom existing in some places as to the demand made at the doors of the church for money contributions to be given by those who are entering for the purpose of assisting at Mass or at other religious services.

It was also said that in some localities tickets for entrance to the church for the same purposes were previously sold, and especially on the occasion of Christmas,

Easter, etc., and were then demanded at the door of the church.

The necessary investigation having been made, it was found to be only too true that these practices really exist in some of the parishes of the various dioceses, and I did not fail to call the attention of the ordinaries to the matter.

Since there is here a question of a practice really reprehensible and already condemned, a practice, moreover, which could easily spread, and thus give still greater scandal both to Catholics and to non-Catholics, I have deemed it my duty to make it the subject of a circular letter.

It has long been known to all how strongly the Holy See has reprobated all practices of this kind, their explicit condemnation having been made by Pius IX in the year 1862. Not less explicit are the provisions of the Second and the Third Plenary Councils of Baltimore concerning this matter. (Cfr. Conc. Plen. Balt. II, No. 397, and Conc. Plen. Balt. III, No. 288.) To these should be added the fact that the S. C. of the Propaganda addressed to all the Bishops of the United States a letter dated 15 August, 1869, which contained the following: "*Praxim pecunias exigendi ad fores ecclesiarum ut fideles ingredi possint, et divinis mysteriis adesce. . . . penitus aboleri atque eliminari cupiens*, S. Congregatio A. Tuam nunc in Domino adhortari non desinit, ut omnem curam conferas, si forte in aliquibus istius diocesis locis consuetudinem huiusmodi invaluisse noveris, *ne ulli omnino collectores*, quando christifideles in ecclesiam ingrediuntur, quo divinis mysteriis adstare, vel verbum Dei audire possint, ad earumdem ecclesiarum fores ponantur."

I also wish to add that so recently as the 22nd of May, 1908, His Eminence, the Cardinal Prefect of the Propaganda, having received complaints concerning this matter, directed me to take measures to prevent the repetition of abuses of this kind, and I accordingly called the attention of the Bishop in whose diocese the abuse was verified to the matter.

After all that I have here set forth, Your Lordship, to whom ecclesiastical decorum and the good of souls is above all other considerations, will, I am sure, be more than ever convinced of the necessity of completely eliminating all evils of this kind. I therefore request you to command all rectors of churches in your diocese to discontinue all these practices, if they have already been introduced, and by no means to permit them to be established, if they do not already exist.

I well know that in some churches money is collected at the door, not for mere entrance, but as a payment for a seat in the church. Even this practice

cannot be tolerated, since it produces an undesirable impression on all, and has proved to be, in practice, the cause of many regrettable consequences.

This custom also is, moreover, directly and manifestly opposed to the spirit of the above-mentioned letter of the S. Congregation of the Propaganda, in which it is explicitly said, "ne ulli omnino collectores . . . ad ecclesiarum fores ponantur." This custom, therefore, must also be abolished. In order, however, that the proper revenue from the pews be not lost, Your Lordship can devise some other method involving no objectionable features.

It need not be said that the present letter is not intended to prevent the distribution or the taking up of tickets gratuitously given when special circumstances suggest their use.

I am sure that Your Lordship will put into execution without delay what I have here, as a matter of conscience, directed; instructing the clergy at the same time that if in the future further complaints concerning these matters are received and are found to be well grounded, the rector responsible for them will be condignly punished.

Kindly acknowledge the receipt of this letter.

Respectfully yours in Christ,

✠ D. FALCONIO,  
Apostolic Delegate.

The clouds were very heavy over Baltimore on Sunday, October 15, the day of the Cardinal's Jubilee, but, fortunately, no rain fell. Besides the Apostolic Delegate, there were bishops not only from the various parts of the United States, but from Mexico and Canada, and even South Africa had its representative. The procession that started from Calvert Hall and wound around the venerable cathedral seemed endless, with its seminarians and monks and friars, and secular priests and professors of the Catholic University, and monsignori and bishops and archbishops; the illustrious Jubilarian himself, accompanied by Papal chamberlains in blazing red uniform, closing the line. The sacred edifice was already crowded when the ecclesiastics entered, and then some few of the waiting throng outside were admitted. The sermon of the occasion was preached by the Most Reverend Archbishop Glennon of St. Louis, though the local press had him down for Washington, D. C. There was a banquet in the afternoon at the Seminary for some of the visiting clergy. At Vespers in the evening the sermon was preached by Archbishop Blenk of New Orleans.

On Monday morning the Knights of Columbus presented to His Eminence a rosary made up of nuggets of gold. A nun of Newfoundland had received it as a

present from a miner. She, to gain money for a charitable institution, sold it to the Knights, and they in turn availed themselves of this occasion to present it to the Cardinal as an expression of their affection and esteem. An hour before that ceremony a Congress of the Holy Name Society from the whole country opened its sessions. It was a national convention, but there were also delegates present from Canada. In the afternoon there was a parade through the principal streets of the city of between 20,000 and 30,000 men, among whom were representatives of various clubs from Washington, New York, Boston and Chicago. At Vespers in the evening the preacher was the eloquent Bishop of Wheeling, P. J. Donahue, D.D. The whole city is rejoicing in the celebration, for, as all the world knows, the Cardinal is enshrined in the heart of Baltimore. Singularly enough, the Jubilee is a double one. It commemorates not only His Eminence's fiftieth year of priesthood, but the twenty-fifth anniversary of his elevation to the Cardinalate. He has seen wonderful changes in the United States during that period. How he himself was a prominent factor in their making was the theme of the distinguished prelate who spoke at the Jubilee Mass on Sunday morning.

The handsome silver service bought for Cardinal Gibbons by a citizens' committee of Baltimore, shortly after the civic demonstration in his honor on June 6, was formally presented at the City Hall on October 7. Mayor Preston presided as chairman of the committee appointed to secure a testimonial for the Cardinal from the people of Baltimore, irrespective of creed, marking the fiftieth anniversary of his ordination to the priesthood and the twenty-fifth anniversary of his elevation to the Cardinalate. The ceremony was attended by men high in the social, political, ecclesiastical and business life of the city and State.

Catholics will be interested in a decision handed down by Justice Stewart in the Supreme Court at Pittsburgh, on October 9, setting aside a decree of the Lackawanna County Court, which required the congregation of St. Joseph's Lithuanian Church, in Scranton, to execute and deliver a proper deed for the church property held in trust for them to Bishop Michael J. Hoban, of Scranton.

The dissensions among the congregation over the ownership of the church property arose in 1908, and has been the subject of litigation since that time. Ten lay members of the congregation brought proceedings to compel the restoration of the property to them as trustees, the excommunication of the dissenters following, and while Bishop Hoban complied

with a decree of the court requiring him to convey the property, he issued an episcopal interdict, closing the doors of the church against the congregation.

A meeting of the congregation was then called to determine how the title to the property should be vested, and an election was afterwards held, which resulted in the election of Bishop Hoban as trustee, "in accordance with the laws and usages of the Catholic Church."

The ruling of Justice Stewart, considered unusually important in its ecclesiastical bearings, decides that the dispute must be settled by the statute of April 20, 1855, which holds that all church property must be held subject to the control of the lay members of the congregation.

He says in his opinion:

"In view of the plain words of the statute thus called to their attention as to the exclusive right of the property in the congregation, the unquestioned sovereignty of the law where rights of property are involved, the equal inhibition against the bishop, qua bishop, exercising control of the church property, the positive conflict in this respect between the rules and regulations of the Catholic Church and the statute laws of the State, what other conclusion can be reached than that the action of the meeting of the congregation, as expressed in the resolution we have referred to, and at which it is claimed Bishop Hoban was elected trustee, was a clear attempt to invest that particular ecclesiastical with an authority over the congregational property which the law expressly forbids? If no other purpose was intended than to elect Michael J. Hoban in his private and natural capacity—the only capacity in which, under the law, he was competent to hold the legal title as trustee—was it for the purpose of identification that he was described as Rt. Rev. Michael J. Hoban, Bishop of the Diocese of Scranton? . . .

"What the law does not expressly allow to such trustee it forbids. The office of trustee simply of legal title is not created by ecclesiastical authority, but created by the law; such trustee can exercise no control whatever over the property held in trust; being an officer created by law, and answerable only to the law, he can derive neither authority nor power from any other source. His duties, privileges, authority and responsibility qua trustee can neither be enlarged nor impaired by ecclesiastical interference, and any attempt to so interfere would be quite as illegal as though forbidden in express terms.

"But suppose we are mistaken in attributing to the congregational meeting that elected Bishop Hoban a purpose to



circumvent the law, it follows then that the election was made under a total misapprehension of the law regulating ownership of church property and the rights of the congregation therein.

"The fact of conflict between the rules and regulations of the Catholic Church and the laws of the State in this regard remains. It is idle to dispute such fact; it is too patent to be questioned, and further discussion of it would be but wasted effort. If in ignorance of his rights, on the one hand, and the law's restrictions, on the other, the congregation by a majority of votes took the action on which these appellants base their claim, should the court lend its aid to compel compliance? Were contractual rights involved, we might feel constrained to do so; but we are embarrassed by no such consideration. No possible prejudice can come to any individual or interest by our withholding our sanction to the decree in this case. If St. Joseph's Lithuanian congregation desires Michael J. Hoban, whether described by his episcopal office or not, to be the custodian of the legal title to their church property, let them so declare by a majority vote of the adult male membership at a meeting regularly called, and their choice will not only be respected by the courts, but will by them be enforced if necessary. In either case no other purpose or understanding can be imputed than that the individual so chosen is to hold his office by virtue of the law, with no power or control whatever except what the law confers."

Several important changes were made last week in colleges under the care of the Society of Jesus in the Maryland-New York Province. The Rev. Joseph N. Dinand, for several years connected with St. Andrew's Novitiate, near Poughkeepsie, New York, has been appointed President of Holy Cross College, Worcester, Mass.; Rev. Thomas J. McCluskey, of St. Francis Xavier's, New York City, has been transferred to the presidency of Fordham University; Rev. Joseph Rockwell, the former Socius to the Very Rev. Provincial, becomes President of St. Francis Xavier's, and the Rev. Joseph Mulry, President of St. Peter's College, Jersey City. The Rev. Alphonse Donlan, Professor of Physics at Woodstock College, Md., is the newly appointed Socius to the Very Rev. Joseph Hanselman, Provincial of Maryland-New York.

#### SCIENCE

The U. S. Bureau of Mines has, for the past three years, been closely studying the heat losses and the physical deterioration of different samples of coal while in storage. The results are briefly set forth as these: Deterioration in the open

varies considerably with the kind of coal, the Appalachian coals being only slightly affected, while the younger coals of the West are more easily oxidized and weathered. The wetting of the coal by submergence reduces its evaporation power more than enough to offset any saving accomplished through the prevention of deterioration. Fine coal deteriorates more in all cases than run-of-mine. Pocahontas coal lost but 0.3 per cent. in heat value in open air storage. The greatest heat loss was noted in Sheridan sub-bitumen, the loss being 3.5 per cent. Pittsburgh gas coal suffered no loss at all during the first six months of outdoor exposure.

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In order to protect its public roads, Italy, according to the *Journal of the Royal Society of Arts*, has enacted a law regulating the widths of wheel tires of vehicles. For two-wheeled vehicles a tire width of 1.57 inches is specified for 1,323 pounds gross weight, 2.36 inches for 2,205 pounds, 3.14 inches for 4,410 pounds, 3.72 inches for 11,023 pounds. For four-wheeled vehicles a tire width is set at 1.57 inches for 2,205 pounds, 2.36 inches for 3,307 pounds, and 3.14 inches for 6,614 pounds. Weights exceeding these and up to 15,432 pounds may be carried on wheels having rubber tires. If the weight is in excess of 15,432 pounds, special permission is required to use the roads.

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At the request of the Standards Committee of the American Institute of Electrical Engineers, the U. S. Bureau of Standards has prepared new copper wire tables. The new publication contains fifteen tables, including complete reference tables for standard annealed copper, American wire gage, both in English and in metric units, and similar abbreviated working tables. There are also tables for bare concentric cables of standard annealed copper and for hard drawn aluminium wire. Comparisons of wire gages and tables of temperature reductions are included. F. TONDORF, S.J.

#### OBITUARY

The death is announced of the Rev. Henry Gillet, S.J., well known as a missionary in South Africa and Central America. The following sketch of his life is taken from the Eastern Province *Herald*, Port Elizabeth, Cape of Good Hope, for September 7, 1911:

Father Henry Gillet was born at Fleetwood, Lancashire, England, on December 4, 1842. He entered the Society of Jesus at Manresa House, Roehampton, London, S.W., on September 7, 1861. After his two years' novitiate and further studies, he was sent to teach in the Society's College at Liverpool. From Liverpool he was sent to

teach in the Jesuit College in Jamaica, and after about two years he was recalled to Europe to begin his theology. Having completed his theological course he was ordained priest in Perigueux (south of France), on July 26, 1875. Before the end of the same year he was sent to the Jesuit Mission in British Honduras, where we find him in succession stationed at Belize (the capital), Corozal, and again at Belize, where in 1886 one of the works entrusted to him was the editorship of *The Angelus*, which he conducted for two years.

In 1888 he was appointed Superior of Stann Creek, where it will be of interest to know that he was joined by his three brothers, Fathers Anselm, Cassian, and Silvin Gillet, who had followed him into the Society of Jesus, and became co-workers with him in British Honduras. We next hear of him in turn at Orange Walk, Stann Creek, Belize and Corozal, the scarcity of missionaries necessitating such frequent changes. In 1895 the Mission of British Honduras was transferred from the English province of the Society of Jesus to the American Fathers of the same Society, the English Province having taken over the Zambesi Mission in South Africa. Hence Father Gillet was sent out here.

He arrived in Port Elizabeth on June 24, 1895, and his first appointment was that of Superior of Keilands, Transkei. One year later, in 1896, he succeeded the Rev. Father D. Corboy, S.J., as Superior of the Mission Station of Dunbrody, near Blue Cliff, where he remained until June, 1902. During his Superiorship he built the two schools for boys and girls which are admired by every visitor to Dunbrody. The High Altar in the church at Dunbrody is also his design, and to a great extent also his work. In June, 1902, he was sent from Dunbrody to Salisbury, Rhodesia, where he acted as Parish Priest and Chaplain to the Dominican Sisters until age and illness, the latter of which he had never known before in his life, made it imperative to send him back to Dunbrody, where he arrived on March 8, 1911.

From the 19th of the same month till the Feast of Pentecost he was able to say Mass, the only consolation that was left him. From Whit Monday till the last day of his life, August 31, 1911, he received Holy Communion every morning in his room. He bore his trying illness, dropsy and heart disease, with the fortitude of the veteran soldier of Christ. He died at 5.30 p. m. on August 31st, after having received all the last rites of Holy Church, and on the eve of the first Friday of the month in a mission whose church has the title of the "Sacred Heart of Jesus," and eight days before the Golden Jubilee of his entrance into the Society of Jesus. Anticipating this Jubilee, the highest Superiors of the Society had written to him on this

occasion to thank him for his long and strenuous labors for God and the salvation of souls.

His funeral took place at Dunbrody on Saturday last, and was attended by the Rev. Father Superior and the resident priests of Dunbrody Mission, as well as by all the inhabitants of the Mission Station and friends from the neighboring farms.

A memorable incident in Father Gillet's life may here be recalled. It is connected with his residence in British Honduras in 1881, and the facts are as follows:—

Father Gillet was stationed at the time in Belize, the capital of British Honduras, where he was a teacher in the parish school. At the end of the session he asked and obtained the permission of his superiors to pay a visit to the Isabel lagoon, famed for its beauty. This lagoon is on Gaute-malan territory, but almost within hailing distance of the Colony.

Although the Jesuits had been expelled from Guatemala in 1871, Father Gillet entertained no misgivings, for the nature of his errand, his nationality, and the flag under which the sloop sailed, were, in his opinion, a sufficient protection and a complete justification. But hardly had he set foot on shore when he was placed under arrest. After a short delay, to learn the pleasure of President Barrios, he was conveyed as a prisoner to the capital.

Five days spent on the road were followed by forty-eight hours without food or drink in a noisome dungeon, where those condemned to death were confined until the sentence was to be carried out. Thence Father Gillet was transferred to the common gaol, where he spent ten days in the company of thieves and vagrants before he could get word to the British Consular Agent. That gentleman lost no time in representing personally to President Barrios the complications that might arise from such high-handed actions towards one of her Britannic Majesty's subjects, and he insisted upon Father Gillet's immediate return to the place where he had been seized. President Barrios acquiesced.

The news of Father Gillet's capture produced consternation in Belize, for it was well known that President Barrios was not excessively conscientious in the choice of means when he had made up his mind to act. But while the advisability of sending an armed force to demand the release of the prisoner or to avenge his execution was under discussion in the Colony, which had no telegraphic communication with the rest of the world, Father Gillet solved the difficulty by making his appearance among his delighted friends.

Certain newspapers of the time, thinking that Father Gillet's execution was a foregone conclusion, for he was a Jesuit and

a foreigner, anticipated the course of events by publishing harrowing descriptions of his trial, condemnation and execution, all fully illustrated from drawings "made on the spot" or elsewhere. They might do duty again if the Jesuits were to venture into Guatemala, for we understand that the so-called law inflicting the death on any foreign Jesuit that may stumble into the country is still on the statute books.

The foregoing is but a resume of this historic adventure, the full details being given in a pamphlet dealing with the incident published some time back by Father Gillet himself.

#### LETTERS TO THE EDITOR

THE "ENCYCLOPÆDIA BRITANNICA."

CULEBRA (CANAL ZONE), SEPT. 23, 1911.

To the Editor of AMERICA:

New York, N. Y.

REV. SIR: I am indebted to you for two particular favors:

(a) You have helped the cause of Truth by pointing out errors in the new edition of the "Encyclopædia Britannica," and, as one of the millions interested, I thank you.

(b) You have warned me in time, through AMERICA, to prevent my investing \$120 in a reference set which, because of unreliability, would be more than useless to me; so again I am much in your debt.

With sincere thanks, best wishes, and the assurance of two new subscriptions from me (when mine falls due in January), and any others which I may happen to get for you, I remain

Yours very truly,

D. F. MACDONALD.

[Copy]

CULEBRA, C. Z., SEPT. 21, 1911.

To the Editor of the

Encyclopædia Britannica,

35 West 32d St., New York City.

DEAR SIR:—Your advertising matter states that the present issue of the "Encyclopædia Britannica" is "absolutely authoritative and up to date." Relying on this and your advertised connection with Cambridge University, I made up my mind to purchase a set as soon as I should reach Washington, D. C., this fall. The circulars mailed me from your office had my enthusiasm up to the point where I should have ordered a set here but for the fact that books quickly become damaged in this damp climate.

Within the past few days I have received the surprising information that your great "Encyclopædia" is not trustworthy. Some copies of AMERICA have come to me, and these show that many of your articles, on the Catholic Church, for instance, are misstatements of fact, prejudiced and, therefore, worse than useless. This field, then, of your publica-

tion, is not authoritative, as you claim; therefore, I ask myself, how many of your other articles are to be depended upon?

To sum up, your advertising matter mailed to me, coupled with your use of the splendid name of Cambridge University, led me to believe your work to be authoritative as you claim. Now I learn that it is not authoritative: that it contains material that you must have known to be unreliable; therefore, as a collection of facts for reference it is worse than useless, and the misstatements in your advertising matter nearly cost me a personal loss of \$120, the price of the set. This is my grievance against you, and it is certainly not a small one. As one interested in science—in the propagation of facts—I shall consider it my duty to work against your publication whenever I can find opportunity to do so, and I think such opportunities will not be few.

Yours truly,

DONALD F. MACDONALD.

Commission Geologist.

To the Editor of AMERICA:

On reading your masterly criticisms of the "Encyclopædia Britannica," I thought hard, as a subscriber to this work, what I should do. I finally sent this letter to the Cambridge University Press:

"Some months ago, you sent me, on request, 14 volumes of your "Encyclopædia." Since their delivery I have not opened them, but awaited the remaining volumes, which as yet have not come.

"My request was based on your assurance that there was nothing in them at which subscribers could take reasonable offence; that the various articles were treated objectively, truthfully and without bias. From published criticisms, citing innumerable instances of unfairness, bias and absolute falsehood, I am compelled to inform you that you have manifestly failed to keep your promise, and, having failed, I must request you to send for the 14 volumes now in my possession.

"The Church of which I am a member can stand discrimination, misrepresentation and calumny. She is divinely fortified for that. But I want the truth. This you fail to give me."

To the foregoing I received a response, a few days ago, denying "intentional unfairness or bias in the treatment of subjects concerning the Catholic Church," and requesting that the volumes I had in my possession—on which I fortunately had paid nothing—be returned, a request immediately acceded to.

Thus ended the transaction between the "Encyclopædia Britannica," 11th edition, and

A DISILLUSIONED SUBSCRIBER.